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Contents

HOSEA HOLCOMBE: PIONEER ALABAMA BAPTIST HISTORIAN	5
DAVIS C. WOOLLEY	
ST. ANDREW'S CHURCH, PRAIRIEVILLE	18
WILLIAM M. SPENCER	
ALABAMA'S FIRST BAPTIST ASSOCIATION	31
HUGH C. BAILEY	
LOGGING RAILROADS IN ALABAMA, 1880-1914	41
RICHARD W. MASSEY, JR.	
CANOEING ON THE COOSA	51
MARVIN B. SMALL	
NOTES AND DOCUMENTS	61
BOOK REVIEWS	76
NEWS AND NOTICES	79

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Hosea Holcombe: Pioneer Alabama Baptist Historian

By DAVIS C. WOOLLEY

HOSEA HOLCOMBE holds a place of first magnitude in Alabama as a Baptist historian.¹ His book, *A History of the Rise and Progress of the Baptists in Alabama*, published in 1840, has been described as "the first distinctively historical volume published in the state."² And Holcombe himself has been called "Alabama's first church historian . . . , a man who rendered a lasting service to the state by his preserved record of the early churches of Alabama." Indeed, Holcombe towers above any other Baptists of his day, not only because he was a pioneer historian, but because he was one of Alabama's stalwarts who carved out of a wilderness a commonwealth of law and order. "He was one of the spiritual heroes who added so much to the moral life of the community; converting disorder into order, and bringing calmness from confusion." If he had made no other contribution to history than to write a book, he would still be worthy of consideration; however, his work as a historian is only one facet of his many-sided life. He was an evangelist, theologian, missionary, farmer, poet, and denominational leader, and withal a man of such noble qualities as to render him, unquestionably, one of the giants of his generation.³

¹ This paper was read at the annual meeting of the Alabama Historical Association, Tuscaloosa, April 17, 1959.

² See Albert J. Pickett, *History of Alabama* . . . (Birmingham, 1900), 727. Holcombe's book was actually printed in Philadelphia by King and Baird.

³ Benjamin F. Riley, *Makers and Romance of Alabama History* . . . (n. p., 1915), 53.

Holcombe was born in Union District, South Carolina, July 20, 1780, the son of Hosea and Phebe Smith Holcombe.⁴ He was first named Lott Holcombe, but upon the death of his father in the same year, he was given the name of his father. When the boy was five years old, his mother married William Wilbanks, Jr., a licensed Baptist preacher, who proved to be a good father to Hosea as well as to his own five children.

Holcombe was reared as a farmer in Union and Spartanburg districts, South Carolina and was engaged in agricultural pursuits all of his life. At the age of twenty he united with Padgett's Creek Baptist Church.⁵ Later in the same year, on September 20, 1800, he was licensed to preach. He began his ministerial career in the churches of Upper South Carolina, meanwhile serving as treasurer of Padgett's Creek Church until 1811.⁶

On Sunday, January 7, 1801 Holcombe was married to his first cousin, Cassandra Jackson, the daughter of William and Martha Smith Jackson of Cross Keys, South Carolina. Elder Thomas Greer performed the ceremony in Union District.⁷ Ten years later the couple moved to the Piedmont area of North Carolina, where he served as pastor in Lincoln and Mecklenburg counties. While there he was active in the Broad River Baptist Association and instrumental in organizing a church in Lincoln County, which met at "the Mountain Meeting House." During these years Holcombe was recognized as a strong preacher and a firm leader. "He was," as one historian has declared, "the most influential and prob-

⁴ Mrs. L. D. McPherson, *The Holcombes, Nation Builders* (Washington, 1947), 540. This is contrary to the "History of South Fork Association," quoted by G. W. Paschal in *History of North Carolina Baptists* (Raleigh, 1930-?), II, 382, which states that Holcombe was born in Virginia.

⁵ William B. Sprague, *Annals of the American Pulpit* . . . (New York, 1860), VI, 442. The article was written by W. H. Holcombe.

⁶ McPherson, 541.

⁷ Sprague, VI, 442.

ably the best educated minister of his time.”⁸ Actually, Holcombe’s formal scholastic advantages were meager. “His education consisted of such fag-ends of information as he could pick up from observation and few books to which he was accessible. But his scanty knowledge was buttressed upon a remarkably clear and cool judgement, all of which was propelled by a well-directed energy.”⁹ He was from a family of excellent heritage. His cousin, Henry Holcombe, a contemporary Baptist preacher, was a man of unusual ability and education,¹⁰ and the social and cultural climate of South Carolina both before and after the War of the Revolution was conducive to educational pursuits.¹¹

During his sojourn in North Carolina Holcombe’s life and ministry were enriched by contact with one of the most important and influential figures in Baptist history, Luther Rice. Representing the American Baptist Board of Foreign Missions, Rice first visited South Carolina in 1813. Holcombe had been receptive to the idea of world missions and, when he was scheduled to preach the sermon at the annual meeting of the Broad River Association in 1816, he yielded to Rice, the visiting representative.¹² As the years passed, Holcombe’s long and intense interest in missions and evangelism could be traced back to Rice’s influence upon his life.

⁸ Paschal, II, 382. “This church was later moved to Burke County about five miles northwest of Hickory and the name changed first to Union and then in 1858 to Warlicks, under which name it has since continued.”

⁹ Benjamin F. Riley, *History of the Baptists of Alabama* . . . (Birmingham, 1895), 49.

¹⁰ Henry Holcombe, *First Fruits* (Philadelphia, 1812), 6.

¹¹ *Encyclopedia of Southern Baptists* (Nashville, 1958), I, 524; II, 1233. For instance, as early as 1754 the Charleston Baptist Association had sponsored a “Religious Society” which had as its chief aim the collection of funds for training ministerial students. The work of John Gano (1727-1804), a Baptist missionary in the Carolinas, left its imprint on the people. He was one of the founders of Brown University, and was largely responsible for the progressive outlook to be found among the people of “the back country.”

¹² Paschal, II, 382; *American Baptist Magazine* (Boston), I, 216ff. (Nov., 1917).

Holcombe was a man of letters.¹³ He was correspondent for several periodicals and in a number of contributions concerning the spread of the gospel, the organizing of new churches, new associations, and missionary societies gave good glimpses into the activities of his day. However, Holcombe included very little information about himself or his family, except that now and then he wrote impersonally about having been elected to an office or having delivered a sermon before an association or convention. His writings nevertheless revealed him as a well read man, one who kept up with his times and was widely read, especially in the field of theology.¹⁴

In the fall of 1818 Hosea Holcombe and his family left North Carolina for the Alabama Territory.¹⁵ They settled in Jonesboro, Jefferson County, where they soon acquired a farm, erected a house, and settled down to live among the many other pioneers who were arriving from the Carolinas, Tennessee, Kentucky, and Georgia. Holcombe's first letters from Alabama bore the address of Carrollsville, Jefferson County,¹⁶ a post office located southwest of Elyton toward the Jonesboro community.¹⁷ At the time of his arrival in Alabama, there were three Baptist churches in the proximity of Jonesboro: Cahawba Valley (organized June, 1817), southwest of Jonesboro, just over the line in Bibb County; Enon (organized in 1817, but no longer in existence), near Elyton, Jefferson County; and Caanan (organized September 5, 1818).

¹³ McPherson, 541. "Some records give him the title, 'D. D.', but if it was conferred it has not been determined from what institution it came."

¹⁴ Holcombe, 63.

¹⁵ *Ibid.*, 43. Thomas M. Owen, *History of Alabama and Dictionary of Alabama Biography* (Chicago, 1921), III, 829, erroneously gives the date of his move to Alabama as 1819.

¹⁶ *Latter Day Luminary and Columbian Star* (Washington; Philadelphia), III, 181 (1821).

¹⁷ Thomas E. Huey, *Ruhama, the Story of a Church* (Birmingham, 1945), 15, states that Holcombe first settled in Ruhama and later moved to Jonesboro.

These churches had monthly preaching services, and thus it was possible for Holcombe to associate himself with more than one church. However, since Caanan at Jonesboro was nearest his farm, he and his family later joined there.¹⁸

Soon after arriving in Alabama, Holcombe was called as pastor of Enon Church. He served this church two years, 1819-1820.¹⁹ On March 27, 1819 he led in constituting the Ruhama Church and served as its first pastor from 1819 to 1821.²⁰ Other churches in the area which were constituted by Holcombe were Hebron (1819), Rock Creek (1822), Rupe's Valley (1827), and Union, Shelby County (1833).²¹

The Cahawba Baptist Association had been constituted on October 3, 1818, simultaneously with Holcombe's removal to Alabama. The next year he was one of the nine preachers added to the roster, when the association met at Ebenezer Church (now First Baptist) in Tuscaloosa.²²

One of Holcombe's projects was establishing missionary societies, according to the "plan of organization" which had been suggested to him by Luther Rice. This included the support of the mission work of the General Convention of the Baptist Churches in the United States.²³ These societies were preparing the way for the organization of the Baptist State Convention of Alabama, which was one of Holcombe's first major undertakings. In fact, about the time he arrived in Central Alabama, there came into South Alabama from Mississippi a missionary preacher, James A. Ranaldson, who

¹⁸ Holcombe, 43, states that there were 19 Baptist churches constituted in Alabama in 1818. Before 1818, from the organization of the Flint River Church, October 2, 1808, the first in Alabama, 20 churches had been constituted.

¹⁹ *Ibid.*, 193.

²⁰ *Ibid.*, 231; Huey, 1, 15.

²¹ Holcombe, 232-234.

²² *Ibid.*, 105, 111, 138. There had been two other Baptist associations in the area before 1818, the Flint River in North Alabama, organized September 26, 1814, and Bethlehem (formerly Beckbee) in South Alabama, constituted in 1816.

²³ *Latter Day Luminary and Columbian Star*, III, 346 (1821). He wrote in 1821 from Jonesboro of the annual meeting of the "Zoar Mission Society."

represented the American Baptist Board of Foreign and Domestic Missions.²⁴ Ranaldson, who lived at Claiborne, invited missionary societies, churches, and associations to send messengers to Greensboro in 1823 for the purpose of organizing a Baptist state convention. Holcombe co-operated by encouraging the societies to send representatives to Greensboro, and the Cahawba Baptist Association, of which he was moderator in 1822, approved the plan for the convention. The group did not elect a messenger, however,²⁵ and, when the convention was constituted at the Salem Church on October 28, 1823, Holcombe represented the Jonesboro Ladies' Missionary Society, serving on the committee to prepare the "plan of a constitution." He was also elected one of the "Domestic Missionaries" for the Middle District of Alabama.²⁶

The domestic missionaries met with opposition from those who were against an organized plan of co-operation among the churches, because they feared losing the newly-acquired freedom they enjoyed as members of autonomous local congregations. However, Holcombe stood firm as a representative of the work of the new convention. It is said that "more than any other man in the State he withstood the anti-missionaries."²⁷ Opposition to the plan provoked both sides to seek scriptural basis for their positions. Holcombe wrote a pamphlet, which was published by the Tuscaloosa *Intelligencer* in 1836, entitled "A Refutation of the Rev. Joshua Lawrence's

²⁴ *Ibid.*, I, 505 (1818). See Walter B. Posey, *The Baptist Church in the Lower Mississippi Valley, 1776-1845* (Lexington, 1953), 73.

²⁵ *Minutes of the Cahawba Baptist Association* (Cahawba, 1822), 3; *Latter Day Luminary and Columbian Star*, IV, 47 (1822).

²⁶ *Constitution of the Baptist State Convention in Alabama, Proceedings, 1823* (Mobile, 1823), 3, 6 (hereinafter *Minutes*, with appropriate date). All copies of the minutes are bound in one volume, 1823-1850, in the Alabama State Department of Archives and History, Montgomery. A microfilm print is in the collection of the Alabama Baptist Historical Society, Howard College, Birmingham.

²⁷ Owen, IV, 829.

Patriotic Discourse, or Anti-Mission Principles Exposed, by a Servant of the Church." He also wrote an article for *The Christian Index* (Washington, Georgia), entitled "Opposers of Missions," in which he gave explanation of principles to those who opposed the organizational plan of propagating the gospel.²⁸ The division over the question of missions brought about the organization of the Canaan Baptist Association, September 16, 1833. A petition was passed in 1832 by the Mt. Zion Baptist Association, requesting a discontinuance of the correspondence with the Baptist State Convention of Alabama and the Baptist Tract Society. This action was not agreeable to the missionary forces led by Hosea Holcombe and they requested dismissal. On the same day that six churches were dismissed Holcombe led in organizing the Canaan Baptist Association.²⁹

The mission question continued to be an issue in the churches for several years, before the opposers finally banded themselves together in what they called "Old" or "Primitive" Baptist churches and associations. The name they chose pointed up their contention that a *new* set of Baptists had sprung up, based upon principles contrary to those of the "Old" Baptists. Holcombe, the leader of the so-called "New" Baptists, let no opportunity pass to answer these charges. He stood firm against all opposition. Benjamin F. Riley called him "the lion hearted."³⁰

In 1833 Holcombe was elected president of the Baptist State Convention. The outlook was not very bright, but under his leadership the turn of events led the adherents forward. The ground work was laid for the first school for Baptists in Alabama. A committee was appointed which reported that "science and religion imperiously demand" that a seminary

²⁸ Apr. 28, 1835.

²⁹ Holcombe, 223, 224.

³⁰ *History*, 87, 131.

on the manual labor plan should be established for the education of the indigent young men called to the ministry.³¹ Holcombe was one of the agents appointed to secure funds for the proposed school. The first year he reported he had traveled 1,700 miles, preached eighty-five sermons, and delivered forty-eight addresses. The combined efforts of the two agents had resulted in collecting \$7,000 for the proposed school.

Holcombe was re-elected president of the convention for five years, serving through 1838. During these years the work of the convention was greatly advanced. In his first report as president he challenged the convention to write a history of the organization and the Manual Labor Institute. At once a resolution was passed, requesting him to do the work. This project was reported on each of the four succeeding years. In each session a history committee was appointed to examine Holcombe's work and, finding the progress satisfactory, each year requested an extension of time. It proved to be a far greater task than expected. Anticipating full co-operation from pastors and clerks, Holcombe was not prepared for objections. But the pioneer historian found indifference and opposition to check his progress.³²

In 1836 the convention requested all their agents, domestic missionaries, and ministering brethren throughout the state "to collect historical sketches of the churches where they may travel, or where they may have it in their power to do so." The materials were not sent in to Holcombe at Jonesboro, as requested. He was not altogether surprised to find the anti-mission churches opposed to his efforts to collect materials, but he stated that it seemed strange to find the following in the minutes of the Tuscaloosa Baptist Association:

³¹ *Ibid.*, 88.

³² *Holcombe*, 1.

Received a letter from Elder Hosea Holcombe, requesting this Association to appoint persons to furnish him with the necessary materials for writing a history of our denomination, which we refuse to do in the capacity of an Association, but recommend it to our brethren as worthy of their attention in the private capacity. . . .

We confess that we cannot discover any very good reason why an association should refuse any thing of the kind, nor can we see the consistency it affords; therefore we are at a loss to judge in the matter, unless these brethren were so much afraid of doing some *new* or *wrong* thing, that they would neither do any *old* or *good* thing. Our readers can judge for themselves.³³

In one of his reports concerning the progress on his historical project, he added a statement of defense and purpose, indicating his indomitable spirit: "I have endeavored in my very feeble manner to promote the objects of the Convention which objects I have no hesitancy in believing stand connected with the glory of the blessed God. In this I delight—here in the strength of the Lord I will stand or fall, and if I fall I will endeavor to fall with sword in hand, and leave my bones on the field of battle."³⁴

The convention continued to commend Holcombe for his progress on the historical records until 1838. Meanwhile, the Manual Labor Institute had failed and the writing of the history had been confined to the convention. After 1838, Holcombe determined to go afield, collect the materials himself and finish the project, inasmuch as his circular letters had not brought replies from one in ten of the brethren.³⁵ He visited many churches, requesting the privilege of "viewing the church records." Some refused to grant him permission to read their records for obtaining the story. In 1838 he reported that he had spent about sixty-nine days collecting material and arranging and writing. By that time he had

³³ *Ibid.*, 182ff.

³⁴ *Minutes*, 1835 (Greensboro, 1835), 9.

³⁵ Holcombe, 106.

written approximately one hundred pages of the contemplated history. In the two years he had written 400 letters which had cost him \$4.00 in postage alone. The convention voted to pay for a prospectus announcing the forthcoming book, urging the people to buy copies when they became available.³⁶

Holcombe completed the history in 1840,³⁷ and it was printed and presented to the convention that year. A resolution was adopted commending him for his work:

Whereas Elder H. Holcombe, with great labor and care and expense, has published a valuable history of the Baptists of Alabama. Therefore, resolved that this Convention cordially recommend this volume to the attention of the brethren generally throughout the State and earnestly hope they will embrace the earliest opportunity to possess themselves of it. By so doing, they will obtain a large amount of valuable information relative to the denomination and will at the same time do something towards remunerating the author for his expenditure of time and money in the prosecution of the work.³⁸

Holcombe spent the last eight months of his life in traveling more than two thousand miles, preaching the gospel and distributing his history.³⁹

In 1859, eighteen years after his death, Holcombe was described in these words by Dr. William C. Crane, then president of Semple-Broadus College:

He had . . . been known to me through religious periodicals, as

³⁶ *Minutes*, 1838 (Tuscaloosa, 1838), 10. During the time of his presidency Holcombe was criticized for having accepted \$1,000 for his services as agent and for having been paid \$70.00 out of the Foreign Mission Fund. The convention adopted an answer which assured the people that he had not received any mission money, and that he had been paid only \$393.

³⁷ *Ibid.*, 1836 (Tuscaloosa, 1836), 11-12. The preface is dated March 6, 1840. On page 246 has been added the date of actual writing "(now Feb. 22, 1840)."

³⁸ *Ibid.*, 1840, 6. See Benjamin F. Riley, *Memorial History of the Baptists of Alabama* (Philadelphia, 1923), 31, and Huey, 17, who wrote, "Holcombe never lived to see his book in print."

³⁹ B. B. Davis, in clipping pasted in bound volume of *Minutes*, 1823-1850 (see n. 26, above).

one of the most laborious, self-denying, intrepid and holy men which our Southern Church then afforded. My intercourse with him at that (1839) Convention impressed me strongly with his singleness of purpose, and freedom from all disposition to self-aggrandizement . . . we had another very agreeable meeting at the session of the State Convention at Greensborough, Alabama, (1840), where his heart seemed to be overflowing with love and zeal for his Master's cause. This was his last attendance upon that convention. He was its father, and had been its main support from its origin; and with him, mainly, originated those measures which issued in the present prosperous benevolent enterprises that form a crown of glory to the Baptists of Alabama.⁴⁰

W. H. Holcombe, one of three preacher-sons of the historian, wrote that "he had a wife of kindred spirit with his own, who while he was labouring among the churches, laboured at home, night and day—spinning and weaving, in order to provide clothing for his children."⁴¹

Holcombe's book contains a brief historical sketch of Christian history, followed by chapters on the beginning of Baptist work in Alabama,⁴² the Baptist State Convention, the contentions and divisions in the churches, and the various associations in chronological order. This arrangement is the main weakness of the book, in so far as the average reader is concerned, since the churches of a given association of 1840 are presented under the discussion of the association. Because of this arrangement, it is difficult to find his treatment of a church or person unless the chronology is known. The final chapter is a personalized address to the people of Alabama, including opinions on many subjects. In criticizing the arrangement of the book, Benjamin F. Riley said it was "devoid of literary finish [yet] it reflects the spirit of the times and

⁴⁰ Sprague, VI, 444.

⁴¹ *Ibid.*, VI, 443.

⁴² In writing his book Holcombe had before him R. B. Semple's *History of the Rise and Progress of the Baptists in Virginia* (Richmond, 1810), but he did not follow its form exactly.

is a monument to the privations and fortitude, as well as the energy and struggle of that period now grown dim." He added that spiritual heroes like Holcombe were "altogether worthy of a place in the historic archives of Alabama."⁴³ Other writings of Holcombe, which have not been located, are *A Collection of Sacred Hymns*, (1815), which includes original poems by Holcombe, and a pamphlet, *A Reply to the Rev. Finis Ewing of the Cumberland Presbyterian Society* (1832).⁴⁴

The first recorded proposal that Alabama Baptists issue a denominational paper was made by Holcombe at the 1836 convention. As a result, George F. Heard of Mobile was elected editor, but so far as is known only one issue of the paper was published.⁴⁵

Holcombe died at his home near Jonesboro, July 31, 1841, after a week's illness of "bilious fever." He had just passed his sixty-first birthday. In his last moments he exclaimed: "Oh, I have done so little to promote the cause of God! Could it be his will to restore me, I shall wish to live longer, that I might do more."⁴⁶

In 1912 the Baptist State Convention erected a monument over his grave in the Sadler Cemetery near Bessemer to replace the roughhewn rock which had been put there by his son. And on the walls of the Ruhama Church is a bronze plaque with these words:

In memory of Hosea Holcombe, Founder and First Pastor of Ruhama Baptist Church. Organized March 27, 1819. First President of Alabama State Convention and a Historian. Born in South Carolina, July 20,

⁴³ *Makers*, 53. According to B. B. Davis, a former clerk of the Alabama Baptist Convention, Holcombe prepared 250 pages of biographical sketches of distinguished Baptists who lived between the Twelfth Century and 1840, the manuscript of which was left among his papers.

⁴⁴ *Sprague*, VI, 442.

⁴⁵ *Minutes*, 1836, 10.

⁴⁶ *Sprague*, VI, 442; McPherson, 541; *Minutes*, 1841 (Talladega, 1841?), 7.

1780, moved to Alabama in 1818. Died July 31, 1841. Charter members: Rev. Hosea Holcombe and wife Cassey, Elisha Lawley and wife, Frances, Joseph Nations and wife Febe, Richard Rockett and wife Martha, Dina, Colored Servant of the Rocketts. Presented by Ella Rockett Ellard.

Further extending his memory, a Hosea Holcombe Memorial Fund of \$1,000 was added to the permanent endowment of Howard College in 1942 by one of his many descendants.⁴⁷

The Committee on History, reporting to the 1837 Baptist State Convention of Alabama, was eminently correct in its opinion "that the accomplishment of the object [publishing the history] will be of inestimable utility to our denomination. . . ." ⁴⁸ Holcombe's *History of the Rise and Progress of the Baptists in Alabama* is indeed of inestimable utility. It stands as a testimony to the faithfulness of a pioneer Baptist historian.

⁴⁷ *Ibid.*, 1943 (Birmingham, 1944), 82.

⁴⁸ *Ibid.*, 1837 (Huntsville, 1837?), 5.

St. Andrew's Church, Prairieville

By WILLIAM M. SPENCER

IN 1956 THE ALABAMA HISTORICAL ASSOCIATION erected a marker on the north side of U. S. Highway 80, about four hundred feet west of the village of Prairieville, Hale County,¹ containing the following information: "St. Andrews Church/(Episcopal)/1834 organized as a Mission by/Rev. Caleb S. Ives for settlers/coming here to the Canebrake/from Atlantic Seaboard/1844 made parish of/Diocese of Alabama/1851 this site selected/1853 this building erected."²

The story of St. Andrew's Church is interwoven with the establishment and activities of the Protestant Episcopal Church in Alabama and with the backgrounds, traditions, and customs of the people who have lived under its influence.³

Christ Church, Mobile, organized in 1825, was the first Episcopal parish in Alabama. It grew out of a congregation organized in 1822 as part of the Church of England and its first Episcopal minister, the Rev. Henry A. Shaw, took charge in December, 1828.

During 1827 the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America directed the Rev. Robert Davis, of New York City,

¹ Prairieville is in that part of Marengo County which became a part of Hale County on January 30, 1867.

² This paper was read at the annual meeting of the Alabama Historical Association, Tuscaloosa, April 17, 1959.

³ See Edgar L. Pennington, "The Episcopal Church in the Alabama Black Belt, 1822-1836," *Alabama Review*, IV, 117-126 (Apr., 1951).

"to visit the State of Alabama and advance the interests of the Society and religion." He arrived in Tuscaloosa late in that year and on January 7, 1828 organized Christ Church Parish in that city. During January, 1830 the Rev. Robert A. Muller, then rector of the Tuscaloosa church, organized a congregation at Greensboro, conducting the first Episcopal service there on March 14, after which a compact was signed and vestrymen were elected.

At the request of the Domestic and Foreign Missionary Society, in late 1829 the Rt. Rev. Thomas C. Brownell, bishop of Connecticut, made a long and arduous journey to Mobile where, on January 25, 1830, he presided over the Primary Convention, composed of delegates from the parishes of Christ Church, Mobile, Christ Church, Tuscaloosa, and from the congregation at Greensboro. This convention organized the Diocese of Alabama, adopted a constitution and appointed a standing committee. The Rt. Rev. Mr. Brownell became its first provisional bishop. The General Convention of the Episcopal Church, held in New York City in October, 1832, received the newly-created Diocese of Alabama into union with it and seated its delegates as members.

On September 23, 1833 the society sent the Rev. Caleb S. Ives to Alabama as a missionary. He arrived at Greensboro on December 8 and immediately began work in Greene and Marengo counties. His tremendous energy, inspired determination, and dedicated zeal bore fruitful harvest in a short time. One week after his arrival he conducted, in a two-room log cabin, the first Episcopal service held in Demopolis. The congregation at Greensboro, which had meantime dwindled and scattered for lack of leadership, was by his efforts re-organized as St. Paul's Parish on Christmas Eve, 1833. On January 9, 1834 he conducted services at St. John's-in-the-Prairies, about nine miles southwest of Greensboro, which he organized as a parish the following April. On January 21,

again in the same log cabin, he organized Trinity Church Parish, which was admitted to the diocese in 1835.

On September 19, 1834 Mr. Ives began holding services at Prairieville, the congregation being subsequently organized as St. Andrew's Parish, Macon. Concerning this congregation he reported as follows to the Fourth Diocesan Convention, held at Tuscaloosa, January 19, 1835:

On the 19th of September, I officiated at Prairieville, Marengo County, a small town 8 or 9 miles east of Demopolis. Here the services of the Church had never before been performed. I now regularly officiate in this place on the afternoon of the same Sunday in which I am in Demopolis, riding from one place to the other between the services. From the fertility of the soil, and the advantages of its location, this place must soon be surrounded by a dense, wealthy and educated population; which is already the case to no small extent. Here, we have already, a comfortable place for public worship, nearly or quite ready for use. . . . No Church has been organized here, yet, by the Grace of God, I trust, the period is not far distant when it can be done.⁴

To the society Mr. Ives reported that, in his opinion, the two counties in which he officiated constituted "one of the most interesting and important fields to be found in the State. The climate is healthy; the soil exceedingly fertile, they are, therefore, rapidly filling up with families of wealth, intelligence, and respectability. Among these coming in there is a good proportion of our own denomination." In March, 1835 Mr. Ives relinquished his duties in Greene and Marengo counties, and in October of the same year opened in Mobile a seminary for young ladies.⁵ In his first report, February 3, 1834, he stated that his journeys from Demopolis to Greensboro had been long and tedious. In a later report he stated,

⁴ *Journal of the Proceedings of the Convention . . . of the Protestant Episcopal Church in the Diocese of Alabama; Held in Christ Church, Tuscaloosa, on Monday, July 7, 1834, and on Monday, January 19, 1835* (Tuscaloosa, 1835), 10 (hereinafter *Proceedings*).

⁵ *Ibid.*, 1835, 8.

"I find the distance between Greensborough and Demopolis and the difficulty of getting from one to the other when the waters are high almost an insuperable objection to their being associated under the care of one missionary."

Although the congregation at Prairieville was without a minister for eight years following the departure of Mr. Ives, its members did not falter in their purpose to establish a church. Their steadfastness was richly rewarded, when the Rev. Francis R. Hanson took charge in May, 1843 and organized the congregation as "St. Andrew's Parish, Macon," the name of the village at that time.⁶ In his parochial report, dated Arcola, May 1, 1844 and made at St. Paul's Church, Greensboro, May 2-4, 1844, Mr. Hanson stated:

By the request of the friends of the Church in this parish, I commenced officiating in May last, once a month, in a building near Macon. Since that time, the Church has been regularly organized, and will apply to this Convention to be received into union with the Church of this Diocese.

The prospect of establishing the Church permanently in this parish is flattering. There are at present about ten communicants, and from 12 to 15 families belonging to the Church.

Baptisms—2 adults, 13 children.....	15
Funerals—1 adult, 1 child.....	2

St. Andrew's was received into union with the diocese and its delegates, T. H. Lane, A. B. Winn, and H. A. Taylor, were seated as members of the convention.⁷

Mr. Hanson served as rector of St. Andrew's from May, 1843 until his death on October 21, 1873, excepting from about the middle of 1847 to May, 1851. The Rev. J. M.

⁶ Hanson, a native of Maryland, had begun his ministry as a missionary to China. In 1839 he had become rector of St. John's-in-the-Prairies, a parish in which he continued to officiate until 1846, at which time the congregation had become too small to function as a parish.

⁷ *Proceedings*, 1844, 6-7, 22. At this convention the Rev. Nicholas Hamner Cobbs, a native of Virginia and then rector of St. Paul's Church, Cincinnati, Ohio, was unanimously elected the first bishop of the Diocese of Alabama.

Banister was rector during the years 1849 and 1850. The return of Mr. Hanson in 1851 initiated a period of growth and development for the parish, as is indicated by the following excerpt from his parochial report to the Twenty-First Diocesan Convention held in May, 1852:

The Rector of St. Andrew's Church, Macon, Marengo County, would respectfully report—that he commenced officiating in this Parish on May last. . . . A site for a church and graveyard has been obtained and it is hoped that a neat and substantial church edifice will be erected in the course of the present year.⁸

In 1853 Mr. Hanson reported that the progress of construction of the church, a "handsome and substantial Gothic edifice, in the early English style, is now being erected in this Parish, and it is hoped will be ready for consecration by the fall." The next year he added: "The Rector would report that the church building is not yet finished, but will probably be ready for consecration in a short time."⁹ The church was consecrated on April 18, 1858 by Bishop Nicholas Hamner Cobbs. Other members of the clergy present at the consecration were Rev. Messrs. Hanson, Stickney, and Smith.¹⁰ The St. Andrew's Parish graveyard was consecrated by Bishop Cobbs on May 21, 1859.¹¹ Mr. Hanson described the ceremony in his diary in these words:

This is the first graveyard that has been consecrated in Alabama. The ceremony was solemn and impressive, and witnessed by a very large congregation. There were five clergymen besides the Bishop present. The Rev. Messrs. Banister, Addison, Cobbs, Cushman, Waddelle, and myself. Arrayed in surplices, we followed the Bishop in the procession and assisted in the services.¹²

⁸ *Ibid.*, 1852, 10.

⁹ *Ibid.*, 1853, 1; *ibid.*, 1854, 10.

¹⁰ *Ibid.*, 1858, 13, 26. It appears from Hanson's parochial reports to the 1856 and 1857 conventions that the consecration of the church was delayed pending the payment of a debt.

¹¹ *Ibid.*, 1859, 9.

¹² Hanson's diary, which covers the years 1857-1872, is in the Alabama State Department of Archives and History (Montgomery).

The church edifice was designed by a Mr. Upjohn, a member of a family which produced well-known church architects for several generations. Actual construction was done by slaves belonging to members of the church, working under the direction of Peter Lee and Joe Glasgow, two master carpenters who were slaves of Captain Henry A. Tayloe. The dimensions of the building are approximately as follows: overall length, 62 ft.; the nave (west), 42 ft. x 24½ ft.; the vestibule (at the southwest corner), 11 ft. square, is entered through large double-doors hung on massive iron hinges, hand-wrought in a plantation forge; the chancel (east end), 20 ft. x 15½ ft.; the vestryroom, 6 ft. x 9 ft., is attached to the north side of the chancel beginning where it joins the nave. A stain brewed from the stems of tobacco plants was applied to the interior wood walls; although nothing has been done since to this woodwork, it is in an excellent state of preservation and has a pleasing and mellowed appearance. The symbols and figures on the altar rail and elsewhere in the chancel were carved expertly and beautifully by Peter Lee, whose pride in his work was matched by the admiration of the plantation owners.

The exterior of the church, painted a red-brown color, is made of long wide boards, with battened joints, fastened vertically to the framework, and buttresses made of thick wooden boards spaced at appropriate intervals; its lancet windows and high pitched roof are features of the Gothic style of architecture; excepting the addition of a chimney which protrudes through the roof on the south side of the nave, the edifice stands exactly as it was when built. Robert C. Broderick has described St. Andrew's as "one of America's most picturesque and charming churches, and its old days of service among the plantation workers are a record that will long stand."¹³

¹³ *Historic Churches of the United States* (New York, 1958), 111.

A recent survey shows that the church property fronts 333 ft. on the highway (originally the mail route to Mobile from Tuscaloosa, Huntsville and beyond) and extends back northward 225 ft., being situated in the southeast quarter of Section 20, Township 18 North, Range 4 East, of the St. Stephens Meridian. This parcel of land is located near the center of the Canebrake, so called on account of the dense growth of natural cane, an area approximately thirty miles from north to south and twenty-five miles from east to west, roughly bounded by a line from Greensboro to Demopolis to Linden to Dayton to Uniontown to Newbern and thence back to Greensboro. A post office was established adjacent to the church property, around which grew up the village named Prairieville. Later, it was renamed Macon in honor of North Carolina's Senator Nathaniel Macon; subsequently, the name was again changed to Prairieville.

Land in the Canebrake is gently rolling and the soil fertile. In ante-bellum days the area had stage coach and mail service and steamboats on the Warrior and Tombigbee rivers provided freight and passenger transportation to Mobile. Attracted to this area were cotton planters from Virginia and the Carolinas, who brought with them their slaves and established plantations ranging in size from several hundred to several thousand acres. Their first dwellings were built of logs, dubbed "log castles" because they were so much larger and better designed than the conventional cabins of the other pioneers. These were soon replaced by handsome homes built of handsawn lumber or brick made on the plantations, in prevailing styles of architecture, including Colonial, Southern Plantation, Greek Revival and Cottage Gothic. Many plantations bore distinctive names, such as Battersea, Hawthorne, Ingleside, Windsor, Waldwic, New Hope, Hedge Hill, and Athol, named by Col. John McRae, a descendant of the Scottish Duke of Athol.

Generally, Canebrake settlers were well educated, many being graduates of the best-known colleges and universities in the older states. They were of necessity able administrators, this qualification being essential for survival as the head of a large plantation. After their crops had been gathered and their cotton shipped to Mobile, the planters had time for travel, study, and public service. Their diversions were reading, playing cards and chess, entertaining, dancing, hunting, riding and horse-racing. Captain Henry A. Tayloe, a founder and vestryman of St. Andrew's Church, an organizer for the Society for the Relief of Widows and Orphans of Deceased Clergymen of the Diocese, and the secretary-treasurer of diocesan conventions for more than twenty consecutive years, trained his horses on his plantation, New Hope, and entered them in races as far away as Columbus, Jackson, Mobile, and New Orleans.

In his diary, September 20, 1858, Mr. Hanson described the members of a family of his parishioners as follows: "They united piety with elegance and refinement, and lived in handsome style but with propriety and good taste." Mr. Hanson himself has been described as a tall man "with prematurely grey hair, a ruddy complexion and clean shaven face. Dignified, intelligent and witty, he was a favorite dinner guest. His fondness for hunting made him an active member of the gay neighboring hunting parties."¹⁴

Generally, Alabama planters of all denominations labored earnestly for the Christian training of their slaves and on many plantations chapels were built for them. Concerning the subject Mr. Hanson wrote in his diary as follows:

On the second Sunday in August I baptized in St. Andrew's Church 15 negro children and one grown woman belonging to Mr. James Dubose and his son Waller. On the afternoon of the same day at the

¹⁴ Alice V. D. Pierrepont, *Reuben Vaughan Kidd, Soldier of the Confederacy* (Petersburg, 1947), 72.

residence of Dr. Tho. A. Harrison, I baptized 18 negro children. And on the afternoon of the second Sunday in Sept. at the plantation of Dr. H. W. Reese I baptized 13 negro children. These children were presented by Mrs. Reese, who became sponsor for them. This devoted and exemplary member of the Church is regular and systematic in giving elementary instruction to her servants in the principles of religion. . . . I preach to her servants in the afternoon of the 2nd Sunday in the month [Sept. 15, 1858].

I dined with Mrs. Harrison, and in the afternoon I went with her to the negro quarters and read prayers and preached or rather made an exhortation to her servants. This good lady has devoted much time and care to the religious instruction of her servants. . . . She carefully instructs the children in the catechism and the elementary principles of religion [March 30, 1860].

On Saturday, April 7th, I met the Bishop in Newbern, Greene County. . . . In the afternoon he preached to a large congregation of servants and confirmed ten, one of Mrs. McRae's and nine of Mr. James Dubose's [Apr. 14, 1860].

On Sunday, August 19th, I preached in the morning in St. Andrew's to the white congregation. In the afternoon I preached to the servants in the Church and baptized four belonging to Mr. H. A. Tayloe [Aug. 27, 1860].

In addition, Mr. Hanson made many entries relating to the baptism, confirmation, marriage, and burial of slaves, as well as their attendance at sermons preached by him at St. Andrew's and in chapels on the plantations.

Bishop Cobbs died January 11, 1861 and was succeeded by the Rt. Rev. Richard H. Wilmer, D.D., who was consecrated in St. Paul's Church, Richmond, Virginia on March 6, 1862. The State of Alabama adopted the Ordinance of Secession in Montgomery on the day of Bishop Cobbs' death. At the Thirtieth Annual Diocesan Convention, held at St. John's Church, Montgomery, May 2-6, 1861, the Diocese of Alabama withdrew from the Protestant Episcopal Church in the United States.¹⁵ Concerning this action, Mr. Hanson made the following entry in his diary:

¹⁵ *Proceedings*, 1861, 22-24.

Our ecclesiastical convention which met at Montgomery in May last, after much discussion followed the example of the State and seceded from the Church in the United States and adopted measures to form a new ecclesiastical union with the Church in the Confederate States.

The Protestant Episcopal Church in the Diocese of Alabama was made a corporation by an act of the state legislature, approved September 12, 1864; although this act was subsequently amended, the corporate entity thereby created continued in existence, and, insofar as has been ascertained, is now [1959] the only corporation created under the laws of Alabama enacted during the time when it was one of the Confederate States.

After the fall of the Confederacy, at the Special Council of the Protestant Episcopal Church in the Diocese of Alabama, held at St. John's Church, Montgomery, January 17, 1866, resolutions were adopted withdrawing the diocese from union with the General Council of the Protestant Episcopal Church in the Confederate States, and acceding to and adopting the constitution and canons of the General Convention of the Protestant Episcopal Church in the United States, and declaring that provisions in the constitution and canons of the diocese in conflict with these resolutions were changed to conform to the new relations established.¹⁶

The General Convention of the Episcopal Church attempted to assist the Southern dioceses by establishing the Freedmen's Commission, but from the outset the commission insisted that its work among former slaves should not be under the jurisdiction of a diocese, but entrusted to other agencies. This condition was rejected by Bishop Wilmer, who took the position that the conduct of the affairs of a church in a diocese was the responsibility of its bishop and that all

¹⁶ *Ibid.*, 1865, 4-5. An ecclesiastical meeting of the Diocese of Alabama was called "Council" during the time it was in union with the Protestant Episcopal Church in the Confederate States. After the diocese rejoined the Protestant Episcopal Church in the United States, use of the term "Convention" was resumed.

work therein should be under his supervision and control. Assistance on such terms was not forthcoming.¹⁷ This attitude of the convention through its agency, the Freedmen's Commission, had the inevitable result of establishing segregation in the Protestant Episcopal Church in the South. It drove a wedge between white and black Episcopalians and strengthened the control of the Carpetbaggers over the latter.

Mr. Hanson continued to serve as rector of St. Andrew's Parish until his death, October 21, 1873, in Baltimore, while attending a church convention. His life was an outstanding example of the beneficent influence, both religious and secular, which emanates from the personality and precept of an able and godly minister. His sacrificial dedication to duty, as he saw it, is well illustrated by an incident which occurred while he was in a Northern diocese soliciting funds for rebuilding Trinity Church, Demopolis, destroyed by fire during the occupation of that city by Federal troops:

During this tour the rectorship of a beautiful church was offered him. The support was comfortable, the surroundings were attractive, and he was growing old and infirm. He instantly declined the call, and when pressed for his reason responded: 'The people of Alabama shared with me their prosperity, and now I shall share with them their adversity.'¹⁸

His life and work contributed in no small degree to the religious, social and intellectual culture of the Canebrake which still lives in nostalgic tradition.

Mr. Hanson was succeeded by the Rev. W. A. Stickney. His successor was the Rev. Robert W. Barnwell, who became bishop of the diocese from 1900 to 1902. The parochial report to the 1882 convention was made by the Rev. Richard H.

¹⁷ Walter C. Whitaker, *History of the Protestant Episcopal Church in Alabama* (Birmingham, 1898), chap. VI.

¹⁸ *Ibid.*, 296.

Cobbs, who served as rector for twenty-two years, until after the 1903 convention. He held services at St. Andrew's one Sunday each month, his primary charge being St. Paul's, Greensboro. Dr. Cobbs was greatly loved by his parishioners and respected by all the people of the community.

The Rev. John J. Harris, rector of St. Michael's, Faunsdale, ministered to St. Andrew's from 1904 until 1916. Because of removals, deaths, and a decline in the population of the community, the number of parishioners steadily decreased and in 1907 St. Andrew's Parish became an organized mission, in 1921 an unorganized mission, and in 1925 a mission station. Since 1916 the rector of Trinity Church, Demopolis, has served as its minister in charge, or vicar. The church building has been kept in repair, painted and otherwise maintained with the income from a trust fund created on November 1, 1886 by Mourning S. (Mrs. W. P.) Bocock; the amount available for such purposes was supplemented by a testamentary bequest of Mrs. Minnie Hatch Pearson (a granddaughter of Captain Henry A. Tayloe), who died June 30, 1943.

By deed dated September 28, 1943 the diocese conveyed to St. Andrew's Cemetery Memorial Association, a charitable corporation, that part of the church property occupied by the graveyard. The association maintains it in excellent condition with the income from its trust fund and a trust created by Joseph T. Collins shortly before his death on November 19, 1957.

About twelve years ago the bishop of the diocese and the suffragan bishop, in alternate years, began holding a service in St. Andrew's Church on the fifth Sunday of a month late in the summer or early fall. These services are attended by people from far and near and, weather permitting, the congregation usually fills the church to capacity. As many more people, seated outside the building, hear the services through

loudspeakers. After worship is concluded, a picnic dinner is enjoyed under the shade of the trees in the churchyard.

In recent years the Rev. John T. Harrison, vicar of St. Andrew's and rector of Trinity Church, Demopolis, has conducted a service in the church on Rogation Sunday, the fifth Sunday after Easter, at which prayers are offered to God for His blessings on farm animals and for a bountiful harvest of the fruits of the earth. These services are based on an ancient liturgy of the Anglican Communion and are attended by capacity congregations composed of people of all denominations.

Alabama's First Baptist Association

By HUGH C. BAILEY

THE BIGBY BAPTIST ASSOCIATION, created in 1816 and comprising a few churches in Washington and Clarke counties, was the first organization of its kind formed in Alabama.¹ By 1822, when the name was changed to Beckbee, there were seventeen churches and 555 members. Two years later, according to the Rev. Hosea Holcombe, eight of these were in Conecuh County, three each in Washington and Monroe, two in Clarke, and one in Covington County.² Four ordained ministers and two licensees served these congregations. In 1826, when the name became the Bethlehem Association, there were nineteen churches, 648 members and six ministers. Every year thereafter new churches were admitted—five or more in the years 1829, 1830, 1840, 1845, 1848, and 1859.³ These congregations extended from the Alabama-

¹ Thomas M. Owen (ed.), *Report of the Alabama Historical Commission . . .* (Montgomery, 1901), I, 128.

² *History of the Rise and Progress of the Baptists in Alabama* (Philadelphia, 1840), 111; see B. F. Riley, *History of the Baptists of Alabama . . .* (Birmingham, 1895), 30.

³ From the yearly *Minutes of the Bethlehem Association* (hereinafter, *Minutes*) the author has prepared numbered tables showing the condition of the churches in 1822, 1826, 1840 and 1843 (Tables A-1, A-2, A-3, A-4); statistical view of changes in the association, 1822, 1826-1879 (Table B); churches admitted, 1826-1879 (Table C); churches dismissed, 1826-1879 (Table D); places of annual meetings, 1826-1880 (Table E); ministers and their pastorates, 1826-1857 (Table F); principal officers and leading participants in meetings, 1826-1879 (Table G); partial list of ministers licensed and ordained, 1826-1879 (Table H); and places and publishers of the annual *Minutes*, 1827-1879 (Table I). These tables are on file in Howard College Library, Birmingham, Ala.

Mississippi line eastward through Conecuh County and from Lowndes County southward to the Gulf of Mexico.

In 1829 the association had more than 1,000 members. In 1838 the total was 2,009, and in 1849, the largest enrolment year, 3,867. The breaking away of 22 churches in 1850 to form the Pine Barren Association reduced the number of members to 1,978 and the churches from 52 to 32.⁴

From 1845, the first year in which the membership was kept by race, until 1865, Negroes constituted one-third to one-half of the members of the churches of the association. After 1867 this proportion rapidly decreased until all the Negroes had departed for separate churches in 1878. It is not surprising, therefore, that the largest membership report after 1849 was that of 1863, when 3,318 persons were reported in 42 churches. This is true despite the fact that the number of churches increased to 46 in 1869 and was stabilized at 45 in 1871.

The second major secession from the Bethlehem Association came in 1873, at which time several churches presented letters "acknowledging irregularity, and petitioning dismissal and correspondence." This caused "much warm debate," after which the petitioning churches were reprimanded and their request granted. Upon this action approximately eleven withdrew to form the Elim Association. The number in the Bethlehem Association declined to 34 and its membership from 1,777 to 1,508 the following year.⁵ Regardless of these setbacks at the state convention it was reported that the churches were "generally, and perhaps entirely friendly to the missionary operations," a condition not true of other churches. Five churches were added to the association in the

⁴ *South Western Baptist*, II, 3, 2 (Oct. 9, Dec. 4, 1850); *Minutes*, 1855. The new association was organized at the Bear Creek Church in Wilcox County in October, 1850, mainly from churches which had formerly been in the northern part of the Bethlehem Association.

⁵ *Christian Index*, LII, 1 (Oct. 23, 1873).

six years after the formation of the Elim Association, and the membership in Bethlehem's churches had risen to 2,101 by 1879.

This progress was not made without trials and difficulties. Some years, as in 1848 and 1857, it appeared that the churches were languishing. In 1848, when 56 fewer converts were obtained than in 1847, the Committee on the State of Religion reported that the "spiritual declension" was the result of "formality" and too strict conformity to the ideals of the secular world. Every pastor was urged to enforce Christian discipline, to hold prayer meetings, and to conduct Sunday schools.⁶ Fortunately, 1849 proved to be a better year for the Bethlehem churches: 385 additions were made by baptism. *The Alabama Baptist Advocate* reported that the churches were "in better condition than they have been for years past." The Bethlehem Association is described as a "very efficient and active body."⁷ The difficulty in 1857 was traced "to a want of personal piety and zeal" in the membership of the churches. This situation was changed the next year, when the number of baptisms rose from 98 to 382. The number of exclusions was almost doubled in 1859, an indication that discipline was becoming firmer. This was nothing new, however. In 1826 there had been ten "excommunications" and for the next decade the number excluded yearly ranged from 20 to 37. During the 1840's the average yearly total was from 50 to 60 members, with record numbers of 90 in 1841 and 117 in 1846. (Of the latter 71 were from the largely Negro and deeply-troubled St. Anthony Street Church, Mobile.) This number declined markedly in the 1850's. After the Civil War the number of exclusions tended to be lower, the year 1866 alone being a notable exception. In that year 86 members were excluded from Brooklyn Church alone and 101 from

⁶ *Minutes*, 1848.

⁷ I, 3 (Oct. 3, 1849).

other congregations. (It is probable that most of these were Negroes who, in the exercise of their new freedom, also removed the encumbrance of church membership.) In 1879 only seventeen exclusions took place, and the churches of the association were on the threshold of abandoning one of their most effective methods of discipline. By far the most frequent cause of exclusions was the use and traffic in intoxicating liquors.

Even more distressing than the disciplining of individual members were the actions that had to be taken against some ministers and congregations. For example, in 1829 William Jones was reported to be no longer in fellowship with the association. In 1830 the aged Willis Whatley was forced to make his "acknowledgements" for appearing to embrace erroneous doctrine. "He admitted from the mysterious manner in which he brought Christ to view, all that heard him might justly conclude that he believed the body of Christ to have existed before the formation of man."⁸

Giles H. Peabody's difficulty arose from his behavior rather than his beliefs, although he professed to be a Baptist minister. "During his stay among us his conduct was unbecoming the Gentleman, and a departure from the principles of honesty," the association declared. To safeguard others, they "published" him in 1834.

Shortly after Peabody's exit, a man "calling himself Thompson and professing to be a Baptist preacher" imposed upon the hospitality shown him by the churches. The association wrote to Jesse Mercer, publisher of the *Christian Index*, asking that

⁸ *Minutes*, 1829, 1831. This doctrine had been preached by one William McKee and objected to by the Cahawba Association. The year after Whatley's exoneration, the fears of the Cahawba group were so great that it called on the Bethlehem Association to repudiate McKee's teachings. The Bethlehem delegates obliged by charging its churches to be on guard against the false doctrine of McKee (*ibid.*, 1832).

this man's description be published so that unsuspecting congregations might be forewarned.⁹

Sepulga Church excluded the Rev. J. U. Ritchie in 1858. The Rev. S. C. Johnson was excluded by Evergreen Church in 1869, and his credentials were taken from him. Upon petition, he was restored to fellowship in the church, but his license to preach was withheld.¹⁰

The career of Daniel Giddens as missionary was ended by his conduct and heresy. A committee was appointed in 1856 to determine whether he had held up the minutes of the 1854 session and had charged "that there were untruths, or things not so, published in them." The committee reported that he had made these false charges, that he had apparently embraced the teachings of Alexander Campbell, and that he was in full fellowship with the Olive Branch Church. The association expressed "mortification" at this intelligence and appointed a committee to investigate the Olive Branch Church. A letter of explanation and a great deal of charity enabled the church to continue in full fellowship with the association.¹¹

In 1868 the association was shocked when an unnamed delegate rose to justify himself "of a certain practice," declaring that "he 'much preferred affiliating with a certain class of preachers, than liars and drunkards of our own denomination.' " The association requested the delegate to inform the churches of these sinful men. The congregations who held such men in fellowship were also urged "to either have the evils corrected or to exclude them, and save us from any more such painful allusions."¹²

Entire congregations, as well as individuals, on occasion

⁹ *Ibid.*, 1834-1835.

¹⁰ *Ibid.*, 1858-1859.

¹¹ *Ibid.*, 1856.

¹² *Ibid.*, 1868.

gave the association difficulty. The Chalatchy Church was dropped in 1836 for failure to send representatives to the annual meeting for five consecutive years in violation of the constitution. A seven-man committee was appointed in 1838 to visit the Little River Church, at its own request, and aid it with its internal affairs. A committee was appointed in 1842 to visit the Big Swamp Church, which had failed for two years to send messengers to the association. When this group sought to attend the church's regular conference day in January, 1843, it was "treated very ungentlemanly and unchristian-like, by some of the leading members of the Church." Before the meeting began, a deacon who said he spoke for the church invited the association's representatives to leave. He stated that Big Swamp had joined the Antioch Association, which was anti-missionary. At this point one Deacon Brown informed them "that it would give offense for us even to name our business in the Church." After hearing a discourse by a Mr. Daniel of Claiborne, the group left and recommended that the Big Swamp Church be dismissed. This was done in 1843. Fortunately, the anti-missionary movement was limited mainly to minority protests within congregations, and there is no record of any other church being dismissed for this reason.¹³

One congregation, which later grew to be the largest in the association, caused much difficulty before it was finally dismissed. This was the St. Anthony Street Church in Mobile. In 1840 it had only 168 members, but under the leadership of Jacob Schroebel, in 1843 it had 712. With the gifted pastor's death in the latter year, the church entered a period of decline and had only 409 members, of whom 358 were Negroes, in 1845. (In 1843 alone it was believed that the number baptized at St. Anthony's Street was "but little, if any, short of

¹³ *Ibid.*, 1843.

200; and that many more have been received by letter than the table shows.”)¹⁴ Afterwards, the condition of the Mobile church consistently grew worse. In 1847 only four members were added by baptism and eight by letter. The Bethlehem Association expressed regret over the feeble condition of this once great congregation in 1848. The next year a committee was appointed to advise the congregation and to aid “in a regular and orderly dissolution,” if no other remedy were available. After several years in which the church failed to represent itself at the annual meetings, this action was taken in 1857.¹⁵

Of all the ministers to serve within the bounds of the Bethlehem Association, the most esteemed man was the venerable Alexander Travis, who served as moderator every year, with one exception, from 1832 through 1852. Upon his unanimous re-election to this position in 1850, the *South Western Baptist* stated that he was “truly a father in Israel” to his people. “His praise is in all the churches, and it would be hard to find a more dignified and wise Presiding officer for any body.”¹⁶

Born in Edgefield District, South Carolina on August 23, 1790, Travis was converted to the Baptist faith in 1809 and licensed to preach on October 24, 1810. In 1817 he migrated to South Alabama and at once began to hold meetings in the wilderness, often traveling as many as twenty miles a day on foot. For 34 years he was pastor of Beulah Church, one of the strongest in the association. In addition, he served numerous other congregations in a temporary capacity and was pastor of Bethany and Evergreen churches at the time of his death in 1853.¹⁷ In his lifetime he was described as “the venerable,

¹⁴ *Ibid.*, 1840-1841, 1843, 1845.

¹⁵ *Ibid.*, 1847-1848, 1857.

¹⁶ *South Western Baptist*, Oct. 9, 1850.

¹⁷ *Minutes*, 1854.

talented, pious, beloved Travis—one of the best men [who] ever lived.”¹⁸

One of Travis’ effective and respected co-laborers was Jacob H. Schroebel, who was a member of the Bethlehem Association for fifteen years, before his death in 1843. During much of that time he served as its clerk. He was born in Charleston, South Carolina, March 17, 1801, the son of a Methodist minister father and a Lutheran mother. Early in 1825, he moved with his wife and children to Claiborne where he worked as a tanner. He evidenced no specific concern with spiritual things until his conversion in May, 1828. Two years later the Claiborne Church licensed him to preach, and he was ordained the following December. He served that church with distinction and at the neighboring churches of Mount Gilead, Limestone, and Flat Creek, until he was called to the St. Anthony Street Church, Mobile, in March, 1841. He organized the church at Montgomery Hill in 1840 which grew into one of the strongest and most prosperous churches in the association. Like Travis, Schroebel received only a limited education, and until his removal to Mobile he labored in a virtual wilderness. Yet he prepared himself for an effective ministry and gathered a rich harvest.

His sermons were remarkable for clearness of perception, distinctness, and accuracy of arrangement, power and compass of thought, expressed in rich and strong language, accompanied by an artless, graceful manner, delivered with great energy; but the points of chief excellence in them were seen and felt, in his extensive and critical knowledge of the scriptures, the number and aptness of his quotations and illustrations; [truly] he preached the word.¹⁹

In 1866-1867 the association lost three of its finest leaders, each of whom was representative of a different type of minister. George L. Lee, a good speaker, decided at the age of 37

¹⁸ *Alabama Baptist Advocate*, I, 3 (Oct. 3, 1849).

¹⁹ *Minutes*, 1843.

to prepare himself for the full-time ministry. Although not formally schooled theologically, "His sermons, generally, were full of pathos, and concluded with earnest, affectionate appeals, generally inviting the serious for special prayer before concluding." He served as clerk of the association, 1860-1862, and was its moderator, 1863-1866. In a "short but eventful career," 771 converts received baptism at his hands.

Fielding Straughn, who died in 1867, was an example of an intelligent but unlettered man, who, while continuing his regular business activities, became a respected minister. He was born in North Carolina in 1784, was baptized in 1812 and came to Conecuh County in 1818. Although he could not read or write, "he amassed an ample fortune without one dollar to commence with; and was one of the best judges of property or of business transactions in the country." He was used far and wide as a referee and peacemaker in business disputes. Until his death at the age of 83, he enjoyed perfect health and a fine memory and reason. Many of the churches of the association looked upon him as a profound thinker to be called in on major disputes. It was said of him: "A better judge of Christian doctrine scarcely exists," although he held strong predestinarian views.

The Rev. J. P. Myers, who died in his forty-fifth year in 1866, was representative of a small minority who found their way into the Baptist faith late in life. At first he had been a Methodist preacher, after which he became a widely known Universalist minister. A few years before his death "he was 'buried with Christ in Baptism,' " and became a "useful Baptist minister." In mourning his death, his eulogist noted that he had emerged "from the mists of Methodism, passed through the crooked mazes of Universalism, into pure light as it shines in 'the glorious Gospel of the Blessed God.' "²⁰

Another great leader in the Bethlehem Association was

²⁰ *Ibid.*, 1867.

Andrew Jay. He was born February 16, 1820, near Evergreen in Conecuh County. His parents had been among the first settlers who came to the area from South Carolina. Young Jay was educated at the Evergreen Academy and at Mayfield, Tennessee, after which he returned to his family and devoted himself to the plantation. He became a very wealthy man and one of some political prominence. He served as road and revenue commissioner for his county and was twice elected to the Alabama House of Representatives. In 1855 or 1856 he was ordained to the ministry and almost immediately was chosen clerk of the association, a position he held from 1856 through 1858. From 1867 through 1874 he was the moderator of the association. During the Civil War he raised large quantities of supplies and personally supervised their shipment to Confederate installations; in 1863 he accepted the position as major in a battalion of militia. After the conflict Jay gave generously to the endowment of Howard College and the Southern Baptist Theological Seminary in Louisville, Kentucky. Equally important, he financed himself as he travelled over the desolate association during the Reconstruction years.

In addition to these worthy leaders there were many other ministers in the association who have been described as "men of grace and men of power," able to advance their denomination in a once barren land.²¹ Under their leadership the Bethlehem Association had by 1880 definitely espoused the temperance cause, embarked on a sound Sunday school program and, through the support of home missionaries, contributed mightily to the Baptist cause in Alabama and Northwest Florida.

²¹ *South Western Baptist*, XI, 2 (Oct. 6, 1859).

Logging Railroads in Alabama, 1880-1914

By RICHARD W. MASSEY, JR.

FROM THE DAYS of early settlement until long after the Civil War, the lumber industry in Alabama was primarily a local business satisfying a local demand. In fact, as late as 1880 more trees were cut in the state to clear land for farming than for lumber.¹ After that date the growth of the industry was phenomenal but not surprising, for the yellow pine forests of the South were fast becoming substitutes in the expanding post-bellum economy for the rapidly disappearing white pine forests of New England and the Great Lakes region.²

<i>Year</i>	<i>Hardwood</i>	<i>Softwood</i>
1879	17	235
1889	58	567
1899	109	992
1904	106	1,137
1910	125	1,339
1914	149	1,345

The major technical problem faced by the lumber industry in Alabama between 1875 and 1900 was transportation. As long as good timber was available near creeks or rivers, the problem was solved by floating the logs to the mills. But it soon became necessary to cut logs less advantageously located. Oxen and high-wheel carts, satisfactory for distances up to a mile or two, were much too slow and expensive for longer distances.

¹ Rupert B. Vance, *Human Geography of the South* (Chapel Hill, 1935), 123.

² The preceding table indicates the extent of the expansion of production of hardwoods and softwoods in Alabama, 1879-1914 (million board ft. measure):

In the early 1880's there were many experiments in Alabama, as well as elsewhere, with crude logging "railroads" built of wooden rails fastened to crossties by means of pegs or iron spikes.³ Typical of this type of road was the gravity-tram or stringer-road used by the W. T. Smith Lumber Co. of Chapman, Alabama to connect a sawmill and planing mill. Once the chocks were removed from the wheels, there was no control over the cars, but they usually stopped of their own accord. They were towed back up the hill by oxen or mules. However simple or inefficient, the system was frequently copied by other mills.⁴

Another type of early railroad was the pole-road, made of peeled logs placed side by side, tops against tops and butts against butts, scarfed and pegged to the ground. The construction cost of such a road was from \$25 to \$100 a mile in the comparatively level areas of Alabama.⁵ At first, animal power was used to move the cars over the pole-roads. When steam replaced animal power, it was said (by the builders of the locomotives) that a four-month saving would buy a locomotive.⁶

The steam pole-road locomotive was rather ingenious. It was constructed so that each wheel had a four-inch lateral play on the spindles, which allowed it to play up, down, in, or out, according to the irregularities of the track. A series of flexible gears made this possible and also acted as reduction for transmitting the power to the drive wheels. As a result, these small locomotives exerted such great tractive force that they could pull 500 tons on level track and up to 100 tons on grades of 65 feet per mile.⁷ One locomotive could deliver

³ Emory F. Skinner, *Reminiscences* (Chicago, 1908), 173.

⁴ Interview, Dec. 10, 1957, with John Bass, aged 83, who had worked for the W. T. Smith Lumber Co. almost all of his life.

⁵ *Southern Lumberman*, V, 10 (Jan. 15, 1884).

⁶ *Ibid.*, VIII, 9 (Sept. 15, 1885).

⁷ *Ibid.*, VI, 10 (Jan. 15, 1884).

logs to the mills at a total cost of sixteen cents to twenty cents each for distances up to five miles.⁸ By contrast, the estimate cost per log to haul logs two miles by oxen was sixty-five cents.

The first pole-road locomotive of which there seems to be a record was invented and patented by W. E. Cole of Mountain Creek, Alabama and built by the Adams & Price Locomotive and Machine Works, Nashville, Tennessee. Appropriately named *Hercules*, it was sold to the C. J. Sowell Co., Wallace Station, Alabama, and delivered during October, 1884.⁹ Its popularity was such that the next year Cole also licensed Tanner & Delaney Engine Co. of Richmond, Virginia to manufacture them. This firm was able to turn out the machines at the rate of one per day.¹⁰

In 1883 Emory F. Skinner, who operated mills in the vicinity of Pensacola and received many logs from Alabama, heard about the successful use in Michigan of a narrow-

⁸ *Ibid.*, VIII, 5, 9 (Sept. 15, 1885). The capital outlay (A) and the cost (B) for hauling twelve and one-half million feet of logs by railroad over five miles of track during a four-month period were as follows:

A. Iron rail, 16 lb., spikes and splices, 5 miles	\$ 8,700.00
Crossties, grading and laying	6,500.00
Locomotive and two cars	8,300.00
Tools and incidentals	1,500.00
	\$25,000.00
B. 10 loaders @ \$40 per month	\$ 1,600.00
2 unloaders @ \$40 per month	320.00
1 engineer & 1 fireman @ \$115 per month	460.00
1 carpenter @ \$60 per month	240.00
5 trackmen @ \$40 per month	800.00
1 brakeman @ \$40 per month	160.00
1 greaser @ \$40 per month	160.00
1 cord fuel wood per day @ \$1.00 for 90 days	90.00
Oil and repairs @ \$15 per day for 90 days	1,350.00
Depreciation for year @ 10 per cent on \$17,000	1,700.00
	\$ 6,880.00

⁹ *Ibid.*, VI, 10 (Oct. 15, 1884).

¹⁰ *Ibid.*, VIII, 9 (Sept. 15, 1885).

gauged logging railroad. He visited the area around Lake Cadillac and was convinced that that type of road was the answer to the log-hauling problem in the South. He immediately ordered six miles of steel rails and contracted with the Lima (Ohio) Machine Works to construct a locomotive for him. Upon his return to Pensacola, he built a logging railroad for his company. It was in successful operation from the very beginning.¹¹

From the early 1890's through 1914, logging railroads, such as that built by Skinner, dominated transportation in Alabama's lumber industry. It was not unusual for a large mill to own and operate quite an extensive system. For example, the Smith Lumber Co. had over 100 miles of right-of-way and the Kaul Lumber Co. of Tuscaloosa about 75. The track plan of the latter organization was typical. It extended 30 miles into the woodlands, crossed at right angles by some 45 miles of branch lines that extended in each direction and at fairly even distances from each other. As the timber in the vicinity of a branch line was cut, the rails were moved to another section.

The logging railroads were usually of narrow gauge (three feet) and made of light, secondhand rails. The locomotives and other equipment, also often secondhand, were usually bought from the large commercial companies. In fact, the commercial railroads, realizing their ultimate advantage, did much to help the lumber companies build their logging roads. Occasionally, however, there was a conflict of interest. For example, when Kaul wished to construct a road across the main line of the Mobile and Ohio Railroad, the officials of the latter objected vigorously because all trains, according to Interstate Commerce Commission regulations, had to stop at every crossing. The M & O went to court, contending that each stop cost a great deal in time and money and that the

¹¹ Skinner, 173.

logging road had no right to cross its line. Kaul won the case and promptly built its road.¹²

The Smith Lumber Co. was an outgrowth of the Rocky Creek Lumber Co., which had built logging roads as early as 1888. At that time the company had purchased "iron and steel rail, one locomotive engine, and thirteen flat cars" from the Louisville and Nashville Railroad.¹³ In 1891 W. T. Smith, Birmingham businessman, purchased Rocky Creek and gave it his name. His operations were so successful that by 1895 he was shipping an average of nearly two million pounds of freight each year over the L & N. In that year Smith, wishing to extend his logging road twelve miles, opened negotiations with the L & N with the view of leasing, rather than buying, used steel rails. His attitude and that of the railroad was well expressed in the following excerpt from a letter written at that time:

Mr. Smith wishes this matter settled as quickly as possible, in a manner which will leave his capital largely in his own hand, so that he can at once proceed to buy up and otherwise secure the timber throughout as much of this section as possible, thus cutting off the supply from the various little mills already existent there, thus stopping them, and securing the product via Chapman at the same time. He was explicit in stating that he would not consider a sale of the steel at long time, or on any time, and the lease figures must be moderate. . . . By helping Mr. Smith to get his road in, we not only place ourselves in position to handle this business, lumber and all, but we assist in developing a section of country agriculturally, whose outlet will naturally be our own line.¹⁴

Smith got his rails, and the logging road was extended from time to time until it included 140 miles of track.

¹² Interview with James H. Eddy, manager of the Kaul Lumber Co., Feb., 1958. He has worked with this company since 1907.

¹³ N. Floyd McGowin, "Early History of the W. T. Smith Lumber Company" (undated MS in possession of its author, Chapman, Ala.).

¹⁴ Letter, Mr. Brooks, travelling freight agent, L & N to F. C. Shepard, general freight agent, Montgomery, Ala., Oct. 21, 1895 (W. T. Smith Lumber Co. files).

The engines of that period were wood-fired and consumed as much as ten cords per day. In the early 1900's Smith was operating five locomotives. Three of these were named after his daughters, Helda, Georgia, and Mary. The locomotives and other equipment required a great deal of upkeep and, of necessity, a machine shop was maintained for that purpose. The water used in the boilers had a high mineral content which caused much trouble with the water pipes. When a locomotive was brought to the shop, the engineers and firemen were expected to help with the repairs.

The flat cars were comparatively small, about thirty feet in length, and coupled with long "rooster poles." They had no brakes.¹⁵

It was not unusual for log trains to jump the tracks or to have minor accidents. When they did, the crew shared in repairing damages and replacing the train. Normally, wrecks could be cleared in 24 hours or less, but in the case of one particularly severe accident several days work, two locomotives and fifty oxen were required to repair the damage.

Logging railroads were often used for personal transportation. It was a policy of almost all companies to allow workers and their families the use of the trains to go from the camps to town and on Sundays to church. On these occasions each flat car was fitted with benches and a barrel of drinking water. Handcars were used extensively on the roads for individual transportation. Collisions were fairly frequent and often occupants of handcars escaped injury by jumping. This was especially true at night. Not many men were injured riding handcars, but the life of a handcar was comparatively

¹⁵ *Lumbering Along*, Sept. 12, 1952. This was a weekly newspaper published by Smith, 1951-1954. Each issue contained an interview with one of its old workers. This interview was with Alto Kubler, a retired worker, who had been in charge of the machine shop.

short.¹⁶ One Sunday, when Will McGowin was inspecting the operations at the Black Rock Camp near Chapman, he noticed a locomotive was missing. Inquiry disclosed that a member of the logging crew had "borrowed" it for a trip to Chapman. On his return his train crashed into another, almost demolishing both engines. The "borrower" jumped in time to escape injury and took such hurried leave from the scene that his identity was never discovered.

The Smith Lumber Co. experimented with a gasoline passenger car as a means of personal transportation, but it proved impractical because of the lack of side-tracks for passing.¹⁷

The bed for a narrow-gauged road was somewhat less expensive to construct than that of a wider road and, since the equipment used by the logging companies was comparatively light, it was sufficient. However, in 1912 Kaul built a commercial-width line to serve their mill at Tuscaloosa so that their cars could use the adjoining M & O tracks. This conformity presented many problems—for examples, the company cars had to run on strict schedules, so as to avoid conflict with the trains, and they were required to be manned by crews licensed by the Interstate Commerce Commission. The problems proved so inconvenient and expensive that in 1920 the company built its own line parallel to the M & O tracks.¹⁸

The introduction of logging railroads changed lumbering operations considerably throughout the region. The most obvious change was in the size of operations. Construction was so costly that only large, well-financed companies could afford to build and operate private roads, using steel rails,

¹⁶ Interview with Mark King, a retired white worker, Dec. 10, 1957. King came to work for Smith in 1905 and remained until 1950. He held jobs as ox-team driver, section crewman, brakeman, and fireman.

¹⁷ Mrs. Will McGowin, as quoted in *Lumbering Along*, July 24, 1953.

¹⁸ Statement of James H. Eddy (see n. 12, above).

costing from \$1,000 per mile upwards.¹⁹ Even though equipment was often purchased secondhand, the capital outlay was large. Once the roads were built, however, the larger companies had an advantage in efficiency. For example, one logging locomotive could accomplish the work of ten to thirty teams of oxen, depending upon the distance to be hauled. The daily cost of one team, plus driver, was reckoned at \$3.00. Assuming the team worked 300 days per year, the annual operating cost of thirty teams was \$27,000. In contrast, the cost of operating one train with crew, including track maintenance and depreciation, was estimated at \$7,000.²⁰

Logging railroads gave the larger companies more of an advantage over the smaller companies than any other type of equipment used in the industry. All sawmills and planing mills generally used the same types of equipment and a medium-sized mill was just as efficient as a large mill. The former, however, did not usually own extensive timberlands without which it was not feasible to go to the expense of building railroads. Normally, it was economical to construct railroads only if a company owned an area so extensive that

¹⁹ Letter, Senator G. R. Swift, operator of Alger, Tenants in Common, Century, Fla., to Ed Leigh McMillan, July 20, 1959. Swift stated that "there was a rule of thumb that spur tracks from the main line following natural contours with no heavy grading or major bridges should not cost over \$1,000 per mile to build including '2 side' sap ties at 7 to 10 cents each and there should be a minimum of one million feet of timber to log per mile. These figures do not include the main line logging railroad which sometimes called for very expensive grading and bridges."

²⁰ Nelson C. Brown, *Logging Transportation* (New York, 1936), 202. In spite of the high cost of railroad construction, there were 751 miles of private logging railroads in operation in Alabama south of the fall line by 1913, located as follows:

Central pine belt	165 mi.	Southern red hills	114 mi.
Black belt	2 "	Line-sink region	7 "
Chunnennuggee belt	9 "	Southwestern pine hills	424 "
Post oak flat woods	30 "		

(From Roland M. Harper, *Economic Botany of Alabama*, Geological Survey of Alabama Monograph No. 8 [University, Ala., 1913], 72-128).

cutting could be expected to continue for approximately twenty years.²¹ The rule of thumb was that at least one million board feet of timber had to be cut per mile of railroad each year in order for the line to pay for itself.²² This necessitated cutting clean. Trees that were too small for lumber were cut and sold for fence posts and rails.

The high cost of railroad construction was one of the main reasons for the concentration of timberlands into a relatively few hands. Timber holdings not only had to be large, but they had also to be compact—the more compact the less often the railroad would have to pass through or around land from which it could derive no tonnage. It was considered undesirable for one owner to have land interspersed with that of another owner, and for that reason large buyers had a tacit understanding to keep out of the territory of other large buyers.²³ This had the effect of making small tracts of land less valuable than large ones. Usually, the only way a small landowner had of selling his timber was by offering it to the owner of the nearest logging railroad. Large owners commonly counted not only the timber which they owned but also that which they “controlled”—that is, timber which was so interspersed with their holdings that no one else could easily handle it.

So far as is known, no commercial railroad was built in Alabama primarily to take advantage of the lumber business. Existing roads built sidings and occasionally short lines in order to handle sawmill products. The L & N was the most co-operative in this respect. As did most commercial railroads, it purchased all the lumber, timber, and crossties it needed from mills along its route.

²¹ Vance, 23.

²² Statement of Ed Leigh McMillan, president of the T. R. Miller Mill Co., Brewton, Ala.

²³ Bureau of Corporations, *The Lumber Industry* (Washington, 1913), I, 178.

The logging railroads gave the large, integrated lumber companies a distinct advantage over the small independent mills and tended to make the latter commercially negligible. This advantage, however, was for a relatively short time. By the end of World War I the inexpensive and efficient internal combustion engine had given new life to the portable or "peckerwood" sawmill, and the motor truck and tractor soon began to replace the logging railroads.

Canoeing on the Coosa

By MARVIN B. SMALL

SEVENTY YEARS AGO, a boy in knee trousers, I tagged along at the heels of Coosa River fishermen as they raked the shallow ponds for crawfish and seined the branches for minnows to bait their trotlines.¹ One cold winter evening I sat in the houseboat of a dear old fisherman friend as he instructed me in the art of knitting nets from cotton twine. Suddenly, he dropped his needle and stick and, looking me squarely in the eye and speaking as if in a warning said: "Marve-lin, if ye fool around on this old river much hit'll take a-hold of ye, and hit'll never turn a-loose." Those words were prophetic: I fell in love with the Coosa in those early days of my boyhood and that love has grown deeper with the passing years. I have paddled my canoe during the bitterest cold of winter and the hottest days of summer; I have paddled it all hours of day and night, and always I have seen beautiful creations that I never saw before.

If you love birds and the wild flowers, if you love to commune with Nature, if you would free yourselves from the cares that at times gather about and darken the lives of all men, then secure a light canoe and a good paddle and explore some of the beautiful streams with which Alabama is so bountifully blessed. You will see life from its most beautiful viewpoints. Best of all, you will be strengthened in mind and body and your days lengthened to a good old age.

Come with me now for a day on the Coosa . . .

¹ This paper was read at the annual meeting of the Alabama Historical Association, Selma, April 22, 1960.

It is the last week in November. We are on the bank of the Oostanaula, a few miles north of Rome, Georgia. A heavy frost has transformed the landscape into a veritable fairyland. The waters of the river are crystal clear, emitting vapor which lazily rises from the surface and settles like a cloud overhead—a most beautiful sight. We tell Marcus, our faithful colored friend who drives our Ford, to meet us at Coosa Ferry some twenty-odd miles downstream; we launch the canoe and noiselessly paddle away in the fog which at times renders it impossible to see across the river. The sun has not yet risen, this quiet Sabbath morning.

Here we are in an area rich in history. Albert J. Pickett, the historian, tells us that in May, 1540 Hernando De Soto and his Cavaliers passed down the west bank of the Oostanaula and crossed it in canoes and on rafts to the Indian town of Chiaha, the present site of Rome.² Here they spent a month enjoying the hospitality of the Indians, who brought a large supply of corn to allay the hunger of the almost famished Spaniards. Also they brought gourds filled with bear's oil and walnut oil, clear as butter and equally palatable; pots of honey and an abundance of game from the surrounding forests. De Soto was presented with a long string of pearls by the Chief—pearls found in the Oostanaula and the Coosa and taken from the mussels or fresh-water clams with which these streams still abound. After having been so hospitably entertained by the Indians, De Soto showed his lack of appreciation by enslaving a large number of the warriors to bear the back-breaking burdens of his baggage, as he resumed his march southward.

We are now in sight of Rome, the beautiful "Hill City," the home of the Coulters, the Goulds, the Elliotts, the Warlicks, the Penningtons, the Smiths, the Seays, the Cothrans, and a host of other famous steamboatmen who laid deep and strong the foundation upon which the Rome of today is built.

² *History of Alabama . . .* (Charleston, 1851), 23.

Here also lived Henry W. Grady, famed journalist and orator, and Major Charles H. Smith, the "Bill Arp" whose writings in the *Atlanta Constitution* will be remembered for all time. As we enter the city, we see on the left bank the site of the great warehouses and wharf where in other years the steamboats brought rich cargoes of cotton, wheat and corn for shipment by rail to distant markets. We pass the site of the famous Noble Foundry and Machine Works which was a vital munitions plant for the Confederate States of America. It is believed that a number of cannon and various other war material now lie rusting at the bottom of the Oostanaula where they were dumped to save them from capture by the Yankees. A short distance downstream, on our right, we come to the site of the covered bridge which was wrecked to hamper Sherman's army when Rome was attacked in the fall of 1864. The bridge at Broad Street was also destroyed. But the victorious Sherman was not to be deterred. His ruthless men desecrated the Methodist and Presbyterian churches, dragging out their pews to be used in building a pontoon bridge over which they crossed to sack and burn Rome.³ The Yankees also destroyed the Noble manufactory. Surely, the name of William Tecumseh Sherman will be anathematized by generations of Georgians yet unborn.

We now come to the point where the Etowah and Oostanaula join to form the beautiful Coosa, the Oostanaula from the north and the Etowah from the east. On the left we see Myrtle Hill Cemetery where sleep many men and women famous in our country's history. Atop the hill in the 1860's was located Fort Stovall. On its western slope is the Gould plot where rest the remains of Captain George Harrison Gould, one of the famous steamboat captains and owners. He spent his entire life on the Coosa and his grave very fittingly overlooks the river he loved. President Woodrow Wilson's

³ George M. Battey, Jr., *A History of Rome and Floyd County*, (Atlanta, 1922), 178.

first wife, Ellen Louise Axson, is also buried in Myrtle Hill Cemetery. On the right bank of the Coosa at this point is another steamboat landing.

Probably the worst flood in Rome's history occurred in March-April, 1886. During its height Captain Luke Mitchell piloted his steamboat up Broad Street, then ten feet under water. Here at the head of the Coosa on May 17, 1864 was enacted one of the great dramas of the War Between the States. General J. B. McPherson's advance scouts planted artillery on the right bank of the Coosa and on Shorter's Hill, intent upon the capture of the steamers *Laura Moore* and *Alphretta* as they lay at their wharf. However, the two steamers hastily raised steam and under cover of darkness, with bales of cotton stacked around engine and pilot houses and boilers, crept downstream. The Yankees, detecting the muffled exhaust of the engines and sparks from the smokestacks, opened a brisk fire of cannon and musketry. The steamers were struck many times with solid shot, but the cotton bales saved them. They ran the gauntlet of fire without being seriously damaged, thanks to the skill of Captain Cummins Lay, the father of the late Captain William Patrick Lay, and were saved to render further inestimable service to the Confederacy.

After passing Myrtle Hill Cemetery, the Coosa flows in a southerly direction and we are soon paddling through quiet water, away from the noise of the city. On the east bank a picturesque houseboat is anchored. An old fisherman leans back in a chair on the foredeck, calmly smoking his pipe. Inside, his wife prepares the morning meal, as blue smoke curls from the stovepipe, presenting a beautiful, peaceful scene.

Soon we hear the roar of water over a dam and presently are at May's Bar, once known as Horseleg Shoals. For many years this shoal was a hazard for steamboatmen. Except for the times when the water was considerably above the low-water

stage, boats were dragged over the shoals by means of cables. One end of a long line was run ahead and attached to a large tree, the other to the capstan through which a large steel bar had been inserted. Six to eight strong deckhands would laboriously wind the capstan, literally dragging the boat over the shoals, the engines meantime driving at full steam. Now, a lock and dam have overcome this hazard. Captain Gray of the steamer *Leota* is here with his boat and a derrick, and kindly locks us through. The *Leota* is the last steamboat to ply the waters of the Coosa.

We are now paddling in a northwesterly direction around Turner's Bend. At every sand bar we see a flock of crows, searching for their dinner. At our approach they take to flight, cawing bitterly. One does not need to be familiar with the crow language to know that the remarks from these black brethren bode us no good.

As we paddle around the bend in a northerly direction, we behold a beautiful spectacle. On a low mud-flat are at least fifty plants of Swamp Rose Mallow (*Hibiscus Moschautos*) in full bloom. This is a distinct surprise, since the blooming season of this plant is usually not later than the month of September. It is a close relative of the hollyhock and the cotton and okra plants. Its blossoms almost always are white or light pink. Headed northwesterly, we now are approaching Coosa Ferry. It was at that point, according to Lieutenant General John B. Hood, that his ragged, hungry Confederates crossed, retreating before Sherman's army.⁴

We are now at Coosa Ferry, and here too is Marcus with the Ford.

A short distance to the north of this point Doctor Elizur Butler and his wife, Esther, in 1823 established a mission to the Cherokee Indians, having been sent here by the American

⁴ *Advance and Retreat . . .* (New York, 1880), 259.

Board of Foreign Missions of Bradford, Massachusetts. Butler was later arrested and imprisoned at Milledgeville for associating with the Indians. Prior to his arrest, his wife died and was buried near the mission site.⁵ Her grave, iron fenced, is still cared for by the people of the community.

(Ferryman Smith tells us that there is not another ferry this side of Cedar Bluff because of the highway bridge there. According to our records, however, there are two below this one, but Smith declares he is correct.)

We tell Marcus to meet us at Cedar Bluff and hurriedly resume our journey. By the river's circuitous route we still have nearly forty miles of paddling to reach our objective. The hour is 11:00 A.M., so we have no time to lose. On the right we see the Heath and Turnip Mountains which deflect the Coosa in a southwesterly direction. On the left is Camp Bend. As we paddle near the left bank, two men stand motionless and eye us closely. We bid them "good evening" but they make no reply. (From our experience on the Tennessee River, we have learned to keep away from such people. Not so long ago we had a rather harrowing experience with two moonshiners at the foot of Raccoon Mountain and are not overly anxious to form any new acquaintances with suspicious-looking men.) Suddenly, we see a most amusing spectacle. A large, blue crane with a wing spread of at least five feet, takes off from a willow and sails downstream to another perch. He keeps repeating this practice for several miles, finally alighting in a tall, dead tree. The limb breaks under his weight and down he drops, flapping his wings wildly. Just as he is about to strike the water, he recovers his equilibrium and flies away. Next time he seeks another tall, dead tree and stands erect, simulating a limb so perfectly that, had we not seen him alight, we would surely have thought him one of its branches.

⁵ Robert Walker, *Torchlights to the Cherokees* (New York, 1931), 16, 45, 265, 275.

As our canoe skims along, a flock of wild ducks come flapping out from under a stooping willow, with the plaintive cry *hoo-eeek, hoo-eeek, hoo-eeek*, as they sail away, seemingly to melt into the blue sky. They are the American Wood Duck (*Aix Sponsa*), the male of which is said to be the most beautiful of American waterfowl. (We have often been criticized for not bringing home a wild goose, a duck or a few squirrels. Nothing would please us more—but we would not harm one of them. We have not shot a living thing, except a gopher rat or a poisonous snake, in more than fifty years.) This is a glorious afternoon—a cloudless sky, and cool enough to make paddling a real joy. It is just like viewing masterpieces of paintings in a great art gallery. The Coosa is crystal clear, its banks resplendent with the gorgeous tints of autumn. At each bend of the river another beautiful scene unfolds, another page in Nature's vast book greets us.

Here Copperas Bluff comes into view, an old steamboat landing on the plantation formerly the home of Captain John P. Gould, pioneer steamboat captain and owner. He and his son Captain George Harrison Gould, and his grandson, Captain Herbert Appleton Gould, kept the Gould name on the Coosa and Alabama rivers nearly a hundred years. Mrs. John P. Gould and her friends frequently took their smaller children for pleasure trips of several hours duration on the Captain's boat around Foster's Bend, disembarking at Potash Landing, from whence they walked back home, hardly a mile. These ladies, too, loved the Coosa.

The river here flows first in an easterly and then in a northeasterly course around Foster's Bend, which is in much the form of a human foot, similar in shape to Moccasin Bend at Chattanooga on the Tennessee. At the point where it curves to the northwest we see on our left the mouth of Big Cedar Creek. During the flood of March-April, 1886 the water, instead of following the channel, swept across the "human foot,"

cutting away much top soil. When the water receded, it left exposed an Indian burial ground filled with many earthen pots, flint arrow points, beads, artifacts, and human bones. These were quickly gathered up by the farmers living nearby.

We now approach Potash Landing. As we pass, we see in the distance smoke curling skyward from a farmhouse chimney and hear the faint voices of children at play. The day is fast waning and we must paddle with all our might. The river here flows directly west, then south and finally northwest. The sun has disappeared behind the hills and, as dusk settles over the river, we see Poole's Ferry, near which Captain William Patrick Lay was born. (Ferryman Smith was mistaken in his information—there are two ferries!) Within a few minutes darkness has settled over the Coosa. There is no moon and only a few faint stars to guide us. We cannot see more than fifty feet ahead and keep in midstream to avoid snags. Even in the darkest nights the timber on the banks is visible, however, and this helps a lot. After paddling several miles in a southwesterly direction, we hear the incessant blowing of an automobile horn—someone is trying to arouse the ferryman. Yes, we are at Sewell's Ferry. (Ferryman Smith is wrong again.) It was here in the middle 1870's that the steamer *Magnolia*, after an exciting chase, overtook the *Sidney P. Smith* and forcibly removed 150 bales of cotton, thereby bringing on a long, drawn-out lawsuit.

We paddle on without losing a stroke. This is a peaceful, beautiful night despite the darkness, but we are never lonesome. Suddenly, just ahead of us, a flock of waterfowl take to the air. We cannot see them but assume they are ducks. The sound of wild geese rising from the water is different from that of ducks. We are now headed directly south. The water is very swift and growing more so with each stroke of the paddle. We hear it rushing against some obstacle with an

ugly gurgling sound and quickly steer our canoe in the opposite direction. This happens several times in quick succession. From our knowledge of different rivers, we know that several jetties are located here. They are long pens of timber filled with stone, that cause the water to be focused into the channel, thereby making navigation possible.

Yes, we are rounding Yancey's Bend, one of the most fertile sections of the Coosa River valley. We now head directly north on the final stretch of our journey. We pass the spot where the beautiful steamer, *John J. Seay*, burned and sank in 1888, carrying a cargo of heavy timbers for building a bridge over the Chattoga River for the Rome and Decatur Railroad, then under construction. Her so-called fireproof safe reputedly contained \$100,000 in gold, silver, and currency. The currency was consumed, but the gold and silver were melted together into a mass of metal which was recovered and turned over to the government to be assayed.

We now hear the *honk, honk* of an automobile horn. We are at Cedar Bluff and Marcus is waiting. He comes down to help with the canoe. We have been sitting in one position for nearly nine hours, our feet numb and cold, our limbs cramped. We arise with difficulty. Then the unexpected happens—we make an awkward step and fall into the river. Grabbing the canoe with one hand and a paddle and hat with the other, we drag the canoe ashore, pour out the water and make our way to town, our teeth chattering like castanets.

As we talk with a nightwatchman, two boys in a rattling car come down the road and stop. "Oh, you are Mr. Small," they exclaim. "Yes," I answer, "but how did you know?" "We heard that you were coming down the river and we have been watching for you." They rush away to the home of a merchant who, routed out of bed, comes down to his store to sell us dry clothes.

So ends the first lap of the canoe trip which has carried us from above Rome, Georgia to a point southwest of Talladega, Alabama, a most delightful trip we shall always remember.

If you love birds and the wild flowers; if you love to commune with nature; if you would be strong in mind and body and lengthen your years to a good, old age, then secure a light canoe and a good paddle and explore one of the beautiful streams with which Alabama is so bountifully blessed. "The Coosa took *a-hold* of me and it has never turned *a-loose*."

Notes and Documents

HIGHWAY MARKERS IN ALABAMA

By RUCKER AGEE

The erection of historical highway markers in Alabama is a major component of the varied activities of the Alabama Historical Association. It is a program in which many members have participated through co-operation with the chairman of the Highway Marker Committee. The father of the program is Hill Ferguson, its first chairman, who established some of the basic conceptions upon which the program is based.

Rucker Agee, appointed chairman of the Highway Marker Committee in 1952, continues to serve in that capacity. The committee was enlarged, a distinctive design of marker was adopted, standards and policies were formalized, and appeals for funds were made. Prerequisites were determined to be that a subcommittee of historians approve in each case the worthiness of the subject and the authenticity of facts stated and that each text be drafted by a qualified subcommittee in easy-to-read phrases, comparable to headlines in a newspaper.

The markers are dignified, colorful signs advertising and publicizing interesting and significant facts of the state's history and are erected on highways, courthouse squares or city streets. If not at the actual site commemorated, the markers point the way and often state the distance to the site. Actual sites have been marked by many others, especially women's patriotic societies, with plaques, stones and monuments. This is most to be desired, but many motorists pass the sites without being aware of their existence. The Association's highway marker plan is designed to meet this need.

The distinctive design of the Alabama Historical Association marker is a double-faced cast aluminum plate with a baked enamel finish, erected on a reinforced concrete post cast in a thin aluminum shell. The plate has a deep blue background. The text is portrayed in gold letters. The insignia at the top is the Alabama flag, the St. Andrew's cross, in white, red and gold.

The subcommittee on worthiness and facts is composed of A. B. Moore, A. W. Reynolds, Peter A. Brannon, Malcolm C. McMillan, and Charles G. Summersell. The late Walter W. Jackson was a valued member until his death. The subcommittee on drafting of texts is Paul Irvine and Fowler Dugger, of the Education Interpretation Service, Auburn University.

The Alabama State Department of Archives and History and faculties of the University of Alabama and Auburn University have been helpful whenever called upon. The Alabama State Highway Department has consistently co-operated in the erection and maintenance of markers. Many members of the Association throughout the state have served from time to time as members of the Highway Marker Committee and have often been particularly helpful in connection with the commemoration of sites in their neighborhoods. At the time markers are erected exercises of dedication are often arranged by local members of the committee.

For the cost of markers the Alabama Historical Association is solely dependent upon donations from patriotic citizens who appreciate the value of preserving and publicizing the facts of history. Donations for markers on subjects of their choice have been made by individuals, local historical societies, civic organizations, city and county governments, garden clubs, patriotic societies, and corporations. Such donations are deductible in income tax accounting. The standard highway marker originally cost \$125 delivered, but the cost has now risen to \$135. The Association has also used a smaller-sized

marker, suitable for city streets, historic churches, and homes, which originally cost \$85.00, but now costs \$95.00.

The total number of markers bearing the distinctive design and insignia of the Association is one hundred thirty-four. The committee has an extensive list of other sites worthy of being commemorated in the history of Alabama, when funds are available.

The texts of the markers which have up to now been erected are as follows:

Home of
GENERAL JOSEPH WHEELER
1836-1906

"Fighting Joe Wheeler"/Confederate Cavalry Commander/of Army of Tennessee/Major-General. Cavalry. U. S. A./in Spanish American War/Soldier-Statesman-Author-Planter/One of Alabama's representatives/in the Statuary Hall in Washington.

(Lawrence County, Ala. Highway 20)

Site of
FORT BIBB

Built in 1818 by settlers/as refuge from marauding/Creek Indians who resented/loss of land by Treaty/of Fort Jackson in 1814.

(Butler County, Ala. Highway 10)

FORT DALE
5 mi. W.

Built in 1818 by famous/Indian scout and guide,/Col. Sam Dale./State stop, on Federal/Road, from Fort Mitchell on/Chattahoochee to Lower/Tombigbee settlements./County seat of Butler 1819.

(Butler County, U.S. Highway 31)

GARY'S STOCKADE
7 miles

Built 1818 by Thomas Gary/as protection from Indians./Settlers, indignant at fee/charged by Gary, built/Fort Dale five miles/west of this point.

(Butler County, U.S. Highway 31)

GEN. N. B. FORREST

Here Forrest paroled his/force May 1865, after four/years of outstanding milita-/ry success, by order of/Department Commander/Gen. Dick Taylor.

(Sumter County, Ala. Highway 39)

PRATT GIN FACTORY

1 mile

Once world's largest plant/manufacturing cotton gins./Founded 1833 by Daniel Pratt,/greatest industrialist/of Alabama prior to 1860./Pratt's many industries were/of great aid to Confederacy/during Northern blockade.

(Autauga County, U.S. Highway 31)

ALBERT J. PICKETT

1810-1858

Scholar-Planter-Trader/Alabama's first historian/lived on plantation nearby./From traders and Indians/he gathered materials for/his authentic history/of early Alabama/and the Southeast.

(Autauga County, Ala. Highway 14)

ALIBAMO INDIANS

Alabama was named for/this tribe which lived/along the Alabama River./About 1702 the French/found them settled here./Treaty of Ft. Jackson/forced them to move east/of Coosa River in 1814.

(Autauga County, U.S. Highway 31)

EMMA SANSOM

May 2, 1863

Here girl heroine led/Forrest's men across Black/Creek on way to capture/Streight's raiders./This saved the railroad/supplying Confederate Army/of Tennessee.

(Etowah County, U.S. Highway 278)

OGLEY MASSACRE

8 miles west

Two frontier families were/tomahawked, killed, scalped/by Creek Indians,/March 13, 1818./One of several such raids/on frontier families after/Indians lost their lands.

(Butler County, U.S. Highway 31)

BUTLER MASSACRE

March 20, 1818

Creek Indians, led by Savannah Jack, attacked a well-armed party of settlers carrying dispatches to Fort Dale. After this second massacre in days settlers sought refuge in forts and stockades.

(Butler County, Ala. Highway 10)

BATTLE OF HOG MOUNTAIN

April 30, 1863

Here Gen. Forrest overtook Col. Streight's raiders. In hand-to-hand battle after dark 3 horses shot from under Forrest. Union force fled southward with Forrest in relentless pursuit.

(Cullman County, U.S. Highway 278)

SEQUOYAH

1760-1843

Inventor of system of characters representing syllables in Cherokee language. This gave them only written Indian language. Adopted here at Sauta in 1822. Cherokees used new written language to print the Bible, hymns and a newspaper named (Cherokee Phoenix).

(Jackson County, U.S. Highway 72)

BATTLE OF DAY'S GAP

April 30, 1863

6 miles west

Here Gen. Forrest overtook larger force of Col. Streight. Forrest attacked three times. Streight fled toward Rome to destroy Confederate railroad.

(Cullman County, U.S. Highway 31)

FEDERAL RAID

May 1, 1863

1 mile south

Gen. N. B. Forrest captured wagon train and supplies of Col. Streight's raiders. Forrest continued his relentless pursuit eastward toward final capture of Streight.

(Blount County, U.S. Highway 231)

MAJ. JOHN PELHAM

1838-1863

"The Gallant Pelham"/as called by Robert E. Lee/Commanded Artillery, Army of/Northern Virginia. Cited for/conspicuous valor many times./Killed in action in Virginia.

(Calhoun County, Ala. Highway 21)

CREEK CONFEDERACY

The Creeks, a confederacy/of Indian tribes, used/this area as hunting lands./1814 these lands ceded by/Treaty of Fort Jackson./1819 first Ala. legislature/created Butler County/from part of these lands.

(Butler County, U.S. Highway 31)

BATTLE OF EMUCFAU

5 miles south

January 22, 1814

Jackson fortified position/here during Creek Indian/War (1813-1814). /Although repeated attacks/by the Red Sticks were/repulsed, Jackson withdrew/with the Indians pursuing.

(Tallapoosa County, Ala. Highway 22)

FORT WILLIAMS

12 miles west

Built by Andrew Jackson/with U. S. Regulars, Tennessee/Volunteers and friendly/Cherokees and Creeks./Used as advance base during/final phases of/Creek Indian War, 1813-1814./Military cemetery nearby.

(Talladega County, U.S. Highway 231)

BLOUNT SPRINGS

Famous Health Resort

1843-1914

Here fashionable ladies and/gentlemen of the South/vacationed with their families.

(Blount County, U.S. Highway 31)

FORT STROTHER

Creek Indian War

1813-1814

12 miles north

Built by Andrew Jackson/with Tennessee troops and/friendly Chero-

tees./Used as advanced base/of operations on the border/of Creek
Confederacy.

(St. Clair County, U.S. Highway 78)

MOBILE BAY AREA

History Under Six Flags

1519-1699 SPANISH FLORIDA/by discovery, exploration and conquest./1699-1763 FRENCH LOUISIANA/by colonization, exploration and trade./1763-1780 BRITISH WEST FLORIDA/by treaty, occupation and administration./1780-1813 SPANISH WEST FLORIDA/by invasion, seizure and treaty./1813-1861 UNITED STATES/by invasion, seizure and treaty./1861 INDEPENDENT STATE OF ALABAMA/1861-1865 CONFED. STATES OF AMERICA/1865—UNITED STATES./See markers on this highway for story.

EARLY SPANISH FLORIDA

1519-1561

Explorers, Conquistadors, Colonizers/1519 Pineda explored this coast,/made maps, and spent several months in this/bay refitting his ships./1528 Narvaez's storm-wrecked expedition sought refuge here. De Vaca/survived to reach Mexico./1539 Maldonado explored coast and/recommended rendezvous here with De Soto./1540 Maldonado returned with ships/to remove De Soto's army. But De Soto,/after Indian battle of Mauvilla, turned north-/west still seeking gold./ (Continued on other side.)

EARLY SPANISH FLORIDA

(Continued from other side.)

1558 Bazares explored bay area/by order of Spanish king and reported conditions favorable for colonization./1559 De Luna with 1500 settlers/and soldiers landed here, established main/colony at Pensacola, and moved into in-/terior along Alabama River./1561 De Luna colonists, after many/hardships, descended the Alabama River/and re-embarked for Mexico.

FRENCH LOUISIANA

1699-1763

Louis XIV, Grand Monarch of France,/sought to wrest Gulf Coast from Spain/and to defeat British pretensions west/of Appalachian Mountains./Under vague terms of Peace of/Ryswick, 1697, France

claimed all west of/Perdido River, by explorations of LaSalle./1699 Iberville, with colonists and/soldiers, cast anchor here. They made/temporary settlements on Dauphin Island and at Biloxi./1702 Mobile, Capital Louisiana Province,/founded at 27 Mile Bluff./ (Continued on other side.)

FRENCH LOUISIANA

(Continued from other side.)

1711 Mobile removed to present site./1711 British privateers from Jamaica/made destructive raids on French in lower/Mobile Bay./1719 With Spain and France at war,/the Spaniards from Cuba twice attacked/and pillaged settlements of lower bay./1756-1763 British fleet blockaded/entrance to bay and stifled French trade./1762 French ceded Louisiana Province/to Spain by secret treaty./1763 Florida and Louisiana Province,/east of the Mississippi ceded to England/by Treaty of Paris.

BRITISH WEST FLORIDA

1763-1780

1763 Florida and Louisiana,/east of the Mississippi, ceded/to England by Treaty of Paris./1763 George III of England/created West Florida as a new/colony; this included all of/present South Alabama./1768 Elias Durnford, provincial/engineer, made the first survey/of the bay and published his/Admiralty Chart./ (see over)

BRITISH WEST FLORIDA

(Continued)

1778 William Bartram, eminent/botanist, explored the plant life/of this area./1780 Spain having declared/war on England, Governor Galvez/from New Orleans invaded the bay/with 2000 men. They captured/the British garrison at Mobile/after a siege of two weeks./General George Washington/regarded Galvez as an ally.

SPANISH WEST FLORIDA

1780-1813

1780 Spaniards invading/from New Orleans seized this/area from British./1783 Treaty of Versailles/confirmed West Florida to Spain/without defining north boundary./This led to a long dispute with/the United States./1795 By treaty, 31° latitude/was made boundary between United/States and Spain./ (see over)

SPANISH WEST FLORIDA

(Continued)

1803 United States claimed/Mobile Bay as part of Louisiana/Purchase, but Spanish garrisons/remained in possession./1806 Spanish troops stationed/at Mobile Point./1812 Congress authorized/President Madison to use/army and navy to occupy Mobile Bay.

EARLY ALABAMA

1813-1861

1803 Mobile Bay area claimed by U. S./under terms of Louisiana Purchase, although/occupied by Spanish garrisons./1812 Added to Mississippi Territory by act/of Congress./1813 Seized from Spanish garrison by/military force on order Pres. Madison./1817 Alabama Territory created by act/of Congress./1819 Alabama admitted to Union./1861 Alabama seceded and joined/Confederate States of America.

FORT BOWYER

Built During War of 1812

1803 United States claimed Mobile and/the bay as part of Louisiana Purchase./1813 On order of President Madison,/this point was seized from Spain by U. S./Regulars under Gen. James Wilkinson and/militia under Col. John Bowyer. This act/extended Mississippi Territory to Bay area./Fort Bowyer, a wooden fort, was built here./1814 British with Indian allies/attacked Fort by land and sea. After three/days of fierce assault, the British ship/Hermes was sunk; the enemy withdrew to/friendly Spanish port of Pensacola./ (Continued on other side)

FORT BOWYER

(Continued from other side)

1815 After Battle of New Orleans,/British under Gen. Pakenham attacked here/with 500 men from land and 38 war ships./Maj. Lawrence, U.S.A. surrendered with 360/men on the third day. Since peace treaty/had already been signed, British retained/Fort Bowyer only a few weeks. Americans/again occupied the Fort./1819 Work begun on construction of/brick fort./1822 Fort greatly strengthened as/urged by President James Monroe. Later/renamed Fort Morgan.

FORT MORGAN

1833 This fort replaced Fort Bowyer. Built/on the star-shaped design

of Michaelangelo, it/is one of the finest examples of military arch-
itecture in the New World./1861 Seized by Alabama troops on order
of/Governor Moore./1861-1864 Strengthened and garrisoned by/Con-
federates guarding the pass against Federal/blockading fleet. Guns of
Fort protected blockade-/runners in and out of Mobile Bay.

(Continued on other side)

FORT MORGAN

(Continued from other side)

1864 Admiral Farragut, U.S.N., forcing/passage into bay, landed 3000
men. After/heavy bombardment by Federal fleet, the/interior of Fort
lay in smoldering ruins./The garrison surrendered next afternoon./
1865 General Canby U.S.A. landed near-/by with 32,500 troops and
supplies. He moved/up east shore of bay to join 13,200 men from/
Pensacola and laid siege to defenses of Mobile./1898 During War with
Spain the Fort was/strengthened and modernized./1946 Congress
deeded the Fort and 400/acres to Alabama for use as State Park.

CREEK INDIANS

The area, home of Creek Indians,/was held by them until 1832/when
they were forced to move/west of Mississippi River./Remains of abor-
iginal life show/an earlier people lived here/before the Creeks.

(Clay County, Ala. Highways 9 & 48)

FORREST DEFEATS STREIGHT

May 3, 1863

Here General Forrest/with about 500 men/forced surrender of/Col-
onel Streight's/army of about 1500 men./The surrender climaxed/a
series of running battles/from Muscle Shoals./This was one of the/
most brilliant campaigns of/Gen. Forrest, master of stratagem.

(Cherokee County, Ala. Highway 9)

SAND MOUNTAIN PLATEAU

Thrifty German colonists,/led by Col. John G. Cullmann,/in 1873
settled this/thinly populated plateau./This section, previously
thought/unproductive, became famous/for its diversified crops.

(Cullman County Courthouse, U.S. Highway 31)

BATTLE OF TALLADEGA

Nov. 9, 1813

Here Andrew Jackson led/Tennessee Volunteers and/friendly Indians

to victory/over hostile "Red Sticks."/This action rescued/friendly
Creeks besieged/in Fort Leslie./Creek Indian War 1813-1814.

(Talladega County Courthouse, U.S. Highway 231)

FORT OKFUSKEE

6 mi. west

Built in 1735/by British from Carolina/in futile attempt to gain/
trade of the Creek Indians/from the French, located/at Fort Toulouse,
40 mi. S./Okfuskee was the largest/town in Creek Confederacy.

(Tallapoosa County, U.S. Highway 280)

GRAFENBERG

MEDICAL INSTITUTE

1852-1861

Alabama's first medical school./Trained physicians who/rendered
great service to/the State and Confederacy./Closed by war/and death
of its founder,/Philip M. Shepard, M.D.

(Tallapoosa County, U.S. Highway 280)

CENTRAL PLANK ROAD

1850

Here was northern terminus/of 60 miles of toll road/operated from
Wetumpka./Built of wooden boards./Prior to railroads this was/an
important artery of travel./Chartered to connect navigable/parts of
the Alabama, Coosa,/and Tennessee Rivers.

(Talladega County, U.S. Highway 231)

MUMFORD SKIRMISH

April 23, 1865

One of the last fights of the war./Here General B. J. Hill hastily/
gathered a force of boys,/old men and convalescents/to resist Crox-
ton's Union/Cavalry raiders./The raiders were intent on/destroying
Confederate railroads,/furnaces, and supplies.

(Talladega County, Ala. Highway 21)

COOSA

Important Indian town/for over 250 years and/capital of Coosa pro-
vince./Visited by DeSoto in 1540, and/later by Spanish, French, British
/colonial explorers and traders./Early writers tell of abundant/food
crops, wild and cultivated,/supporting a large population.

(Talladega County, Ala. Highway 42)

JOHNSON J. HOOPER

1815-1861

Author, Editor, Lawyer/Secretary of Congress, C.S.A./As a writer he created/Captain Simon Suggs/of the Tallapoosa Volunteers,/fictional character whose/humorous, rascally escapades/of pioneer days in Alabama/became world famous.

(Tallapoosa County, U.S. Highway 280)

MARDISVILLE

Originally called Jumper's Spring./Site of U. S. Land Office/for sale of lands ceded/by Creek Indians, 1832./Early courts held here after/Talladega County created./Named for Samuel W. Mardis,/settled from Tennessee.

(Talladega County, U.S. Highway 231)

MUSCOGEE INDIANS

Called Creeks/Indian villages nearby/were affiliated with either/Upper or Lower Confederacies/of the Creek Nation./In colonial times/Spain, France and England/contended for this section./Indian title ceded in 1832.

(Chambers County, U.S. Highway 431)

HERNANDO DE SOTO

June 1540

Spanish discoverer, explorer,/led his well-equipped/army of conquistadors/southward through this area./He sought gold/and lands for colonization/in this populous/Indian country.

(Talladega County, U.S. Highway 231)

FEDERAL RAIDS

Led by Gen. Rousseau/July 17, 1864./Led by Gen. Croxton/April 22, 1865./These well equipped expeditions/met no organized opposition./They destroyed furnaces,/railroads, storehouses, provisions/and training camp located here.

(Talladega County, U.S. Highway 231)

CEDAR CREEK FURNACE

First in Alabama

3 mi. west

Erected 1815/by Joseph Heslip/who used the iron to make/utensils

for early settlers./Iron was produced/from surface brown ore/smelted
by charcoal fires.

(Franklin County, U.S. Highway 43)

CANE CREEK FURNACE

Erected 1840

8 Mi. N.

Second producer of pig iron/built in Alabama./Iron made here was
shipped to/Mobile for Mexican War ordnance;/later to Selma and
Rome for/Confederate Arsenals./1864 Furnaces destroyed/by Federal
Cavalry raiders/under General Rousseau.

(Calhoun County, U.S. Highway 78)

SHELBY FURNACES

Erected 1849 and 1863

5 miles

Major source of pig iron for the/Confederacy. Furnished iron/to Selma
arsenal for/heavy cannon, naval armor plate./Furnaces destroyed in
1865/by Wilson's Cavalry raiders U.S.A./Rebuilt 1873, closed 1923.

(Shelby County, Ala. Highway 25)

BIBB NAVAL FURNACES

BRIERFIELD FURNACES

1/2 mile

Principal iron producer/for Confederate foundry/at Selma where
naval guns/and iron-clads were made./1865—Furnaces destroyed/by
Wilson's Raiders, U.S.A./1866—Furnaces rebuilt/and operated by
Gen. Gorgas,/former Ordnance Chief, C.S.A.

(Bibb County, Ala. Highway 25)

BATTLE OF

MOBILE BAY

One of the fiercest naval actions of the war/was fought off this point
August 5, 1864./The mighty Tennessee, an iron-clad ram/built at
Selma shipyards with six guns,/was last of four-ship Confederate
fleet/defending, with troops in Ft. Morgan,/the bay and entrance to
Mobile./Adm. Farragut ('Damn the torpedoes')/commanded 17 ships
with 199 heavy guns./ (continued on other side)

BATTLE OF MOBILE BAY

(Continued from other side)

Adm. Buchanan alone attacked Federal/fleet; furious close-quarter fighting/followed. Encircled and taking heavy fire,/Tennessee's crew inflicted losses until,/rudder chains and smokestack shot away,/she was rammed at will and drifted/helplessly but with guns and armor intact./Farragut then landed troops who took/Ft. Morgan after 19-day siege. Mobile,/last fortified port, fell in 1865.

MADISON COUNTY

Made a county in 1808/by order of Governor of/Mississippi Territory./Area ceded 1805, 1806/by Cherokees, Chickasaws./This was first land in/Alabama ceded by these/great civilized tribes.

(Madison County Courthouse, Huntsville, U.S. Highway 231)

HUNTSVILLE

City was scene of these "firsts"/in Alabama:/1811 first town incorporated/1812 first Masonic Lodge chartered/1816 first bank incorporated/1819 first state constitution/drafted/1819 first Governor inaugurated/1819 first session of state/legislature held/1824 first cotton mill erected.

(Madison County Library, Huntsville)

CHOCTAW CORNER

4 miles

This was northeast corner/of the land first ceded/by Indians to whites /in Alabama area./By 1765 treaty, Choctaws/gave to England the area /from here to Gulf./This put British between/Choctaws and Creeks.

(Clarke County, U.S. Highway 43)

BATTLE OF ENITACHOPKO

Creek Indian War 1813-14

4 mi. E.

Hostile Creeks attacked/Andrew Jackson, withdrawing/to Ft. Strother, Jan. 24, 1814./His troops broke through lines/kept on to Ft. Strother./But Creeks boasted that/they defeated 'Capt. Jack,'/drove him to the Coosa.

(Tallapoosa County, Ala. Highway 22)

MENAWA, WAR CHIEF

about 1766-1837

Indian farmer-merchant/chose to resist whites'/advance on Indians' lands./In Creek War he led Creeks/at Battle of Horseshoe Bend./His warriors were beaten/by Jackson's superior force/but Menawa escaped.
(Tallapoosa County, Alabama Highway 63)

GEN. JOHN COFFEE

Home Site and Grave

Cavalry Commander/under Andrew Jackson/throughout War of 1812:/ (Creek War, Pensacola, New Orleans)./Negotiated many treaties/ceding Indian lands to U.S./Made original surveys/of Tennessee Valley.

(Lauderdale County, Alabama Highway 157)

SEQUOYAH

1760-1843

Nearby lived the inventor/of written language/of Cherokees./Nation adopted it, became/only literate Indians/with written language.

(Sequoyah, maker Cherokee Alphabet)

(DeKalb County, U.S. Highway 11)

ORION INSTITUTE

Founded 1848 by legislative act/and donations of citizens./Excellent instruction made it only/school of kind for youth in area./Later used as public school/until 1929 school consolidation./Orion settled about 1815, by 1830/saw arrival of wealthy planters./Here on Chunnenuggee Ridge/they built homes and/cultivated valley plantations.

(Pike County, U.S. Highway 231)

TALLADEGA FURNACE

1889-1930

"The International Furnace"/Built by British group in 1889./Run by Americans during/Spanish-American War./Japan bought—World War I—/and made iron until Armistice./First furnace to ship/low phosphorous iron to North./Dismantled for scrap in 1930.

(Talladega County, U.S. Highway 231)

(To be Continued)

Book Reviews

Historic Alabama Hotels and Resorts. By James F. Sulzby, Jr. University, Ala.: University of Alabama Press, 1960. 304 pp. \$6.00.

Fifty-six separate essays make up *Historic Alabama Hotels and Resorts* by James F. Sulzby, Jr. In every time and place, an aura of romanticism has always hung over "mine host" and his hostelry, but the author has not succumbed to the temptation to let the nature of his subject supply the charm of his book. A picture of each hotel and resort described, along with many additional pictures of grounds, pavilions, swimming pools, conveyances, and remains, attest to both the diligence and the success of his investigations. In addition, an eleven-page bibliography, containing many rare and little-known items, stands as evidence of the nature and extent of his research. But pictures and facts do not make a book. It has to be written. This Mr. Sulzby has done with concise clarity. There is no padding, no sentimentalizing. When the story is told, the curtain comes down; or to be more literal, the building goes up in smoke, for of the fifty-six hostelrys approximately half of them "started in a blaze of glory and ended in a blaze." Furthermore, it has to be published. And for the manner in which this was done the University of Alabama Press deserves an award. If *Historic Alabama Hotels and Resorts* contained not one feature to commend it, its physical quality would still make it a desirable shelfpiece.

Fifty-six separate essays on historic hotels and resorts stretching in space from Point Clear to Mentone and in time from packhorses to automobiles give to those of us who love history in general and Alabama history in particular a view such as we would expect if we stepped through the Alabama "looking glass." There are Indians at The Palings at Fort Dale; General Jackson and his racehorses at Green Bottom Inn at Huntsville; Union soldiers at the Alabama House at Stevenson; Confederate wounded at the American Hotel at Gainesville; General Forrest's horse gnawing a small oak tree at the Phoenix Hotel at Carrollton; drummers, those "romantic knights of the road," at the Vanderbilt Hotel in Calera; the Birmingham Cycle Club at the McLester Hotel in Tuscaloosa; the Birmingham Auto

Club at Shelby Springs; and speculators at the many boomtown motels throughout Alabama.

While the era of boom and bust produced the classic exchange between two veterans where the Yankee said, "We sure gave you Rebels hell at Gettysburg" and the Confederate answered, "Yes, but we sure got even at Fort Payne," the heart of Mr. Sulzby's book is the twenty-odd essays on "The Springs." Within the memory of many and the oral tradition of most lies the era when summer meant a trip to "The Springs." Vacations of yesteryear were not the hop, skip, and jump affairs of today, where one eats each meal at a different table and sleeps every night in a different bed. People picked a place and settled there. Normally the spot selected was "The Springs" most conveniently accessible by public transportation. And whether it was a rustic "bowl and pitcher" resort like Blue Springs, a large and well-known one like Bailey Springs, or a fashionable spa like Bladon or Blount Springs, visitors "took the waters" with gusto. They bathed in the available facilities and as Dr. Christian of Windham Springs said, "'drank themselves healthy' because 'lots of water is good for most anything.'" In addition to "taking the waters," they dined and danced, rocked on the veranda, strolled through the grounds, and played croquet and bowls on the lawn. When they went home, the older generations remembered the gossip; the younger ones, the romance; and everyone remembered the fried chicken. Indeed, a trip to "The Springs" was a memorable occasion.

And that is why Mr. Sulzby's book *Historic Alabama Hotels and Resorts* is important. In pictures and prose, he has provided a physical setting for the memories of each reader, whether they be personal experiences or "twicetold tales."

WILLIAM PRATT DALE, II
Howard College

James Stephen Hogg: A Biography. By Robert C. Cotner. Austin: University of Texas Press, 1959. xxvi, 617 pp. \$7.50.

Professor Cotner's sympathetic biography of Texas' middle-of-the-road progressive governor of 1891-1895, Jim Hogg, is a product of intensive and thorough scholarship. Hogg was born in Texas in 1851 of parents whose former home had been at Tuscaloosa, Alabama. His father, Joseph Lewis Hogg, died in 1862 as a brigadier general of the Confederacy. In 1866 the son spent several months in Alabama

with his McMath relatives near Bucksville in Roupes Valley, where he underwent intensive schooling. Back in Texas Hogg became a printer's devil, then a publisher of weekly newspapers. He studied law and got into politics. As a county and district attorney he won a reputation for rigorous law enforcement, and then he had a notable career as attorney general of Texas, 1887-1891. He was elected governor in 1890 over the opposition of railroad interests and big cattle interests.

As governor, Hogg made valiant efforts to control corporate abuses. He was successful in his efforts to establish a railroad commission, prohibit stock and bond abuses, and control land monopolies. He was a Democrat and staunchly supported William Jennings Bryan for the presidency. He opposed the Populists and avoided extremes. Hogg preceded by a decade the "progressive" leadership of LaFollette and Roosevelt. After leaving the governorship, he entered private law practice and refused to run for public offices, although he remained popular and politically powerful. After the advent of the Lucas gusher at the Spindletop oil field in 1901, Hogg became a central figure in developing the oil business in Texas. He grew rich, and after his death in 1906, even greater wealth accrued to his daughter, Ima Hogg, and his sons.

JAMES F. DOSTER

University of Alabama

News and Notices

The Reference Department of the Library of Congress has issued a "Selected Reading List on the American Civil War," compiled by Dr. Donald H. Mugridge, specialist in American history.

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At the charter meeting of the Tuscaloosa Historical Society, held October 25, 1960, Dr. James F. Doster was elected president; Judge David M. Cochrane, vice president; Mrs. Ruth S. Flowers, secretary; Mr. Merrill P. Smith, treasurer; and (in addition to the officers) Messrs. Matt W. Clinton, Beasey S. Hendrix, Jr., DeVane K. Jones, Fred R. Maxwell, J. Hal McCall, Charles G. Summersell, and Mrs. Janette B. Younkin, trustees. Mr. James F. Sulzby, Jr. of Birmingham delivered an address on "Alabama's Historical Societies." The first number of the Society's *Newsletter* appeared November 15.

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The office of the Editor has recently received inquiries concerning the availability of decorative china plates commemorating the several capitals of Alabama—St. Stephens, Huntsville, Cahaba, Tuscaloosa, and Montgomery. Will anyone having information please send the names and addresses of sellers?

* * *

The pilgrimage to Old St. Stephens, November 12, was enjoyed by more than two hundred people. Highlight of the occasion was an address by Mr. William H. Brantley, Jr. of Birmingham.

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The University of Alabama Library has recently acquired a large collection of the personal and professional papers of Dr. John R. McLure, dean emeritus of the University's College of Education. Dr. McLure served the institution for 48 years during the administration of 10 presidents, 1912-1960.

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The annual dinner of the Alabama Chapter of the Newcomen Society in North America was held at the Mountain Brook Country Club, Birmingham, December 15. Guest of honor was Mr. Thomas D. Russell, president of Russell Manufacturing Company, Alexander

City. He was introduced by Mr. Thomas W. Martin, chairman of the Board of Directors of the Alabama Power Company.

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Fisher's River Scenes and Characters, by Harden Taliaferro, first issued in 1859 by Harper & Bros., New York City, has recently been reprinted with a short introduction by John Allen Snow of Dobson, North Carolina. Of particular interest is "Tare and Tret," an intriguing tale of Alabama. Copies of the book may be had from the author.

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Charles W. Arnade's *The Siege of St. Augustine in 1702*, published by the St. Augustine Historical Society in cooperation with the University of Florida Press, is a detailed account of the Carolinians' attack on and burning of the town, compiled from original Spanish documents. The volume, which is Number 3 in the Society's series, is priced at \$1.25.

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In *The Burden of Southern History* C. Vann Woodward discusses "the distinctive Southern heritage and its relationship to the future of American life." All of the essays except one, which make up the volume, were previously issued as articles in the *Virginia Quarterly Review*, *Journal of Southern History*, and other periodicals. (Louisiana State University Press, \$3.50.)

